

Sold by A. Churchil at the black Swan in Ave-Mary Lane near Amen Cor



Sold by A. Churchil at the black Swan in Ave-Mary Lane near Amen Cor

The Worthy

COMMUNICANT:

OR,

A Diſcourſe of the Nature, Effects, and Bleſſings conſequent to the Worthy Receiving of the

Lords Supper;

And of all the Duties Required in order to a Worthy Preparation.

Together

with the Caſes of Conſcience

Occurring in the Duty of him that *Miniſters*, and of him that *Communicates*,

As alſo

Devotions fitted to every part of the Miniſtration.

To which is added a Sermon, never Printed with the Folio Volume of Sermons.

BY

JEREMY TAYLOR, D. D.

and late Lord Biſhop of *Down* and *Connor*.

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To the moſt

ILLUSTRIOUS PRINCESS

Her Highneſs Royal

MARY

Princeſs of *Great Brittain*, Dowager of *ORANGE*, &c.

MADAM,

ALthough none of the Subjects of theſe Nations can in propriety of ſpeaking, be a ſtranger to the Royal Family, from whom every ſingle perſon receives the daily emanations of many Bleſſings; yet beſides this, there is much in your Royal Highneſs, by which your Princely Perſon is related to all

amongſt us, that are or would be excellent. For where Vertue is in her exaltation, to that excellent Perſon all that are or would be thought Vertuous to Addreſs themſelves, either to be directed or encouraged, for Example or for Patronage, for the ſimilitude of Affection or likeneſs of Deſign; and therefore, Madam, *although it is too great a confidence in me, ſomething a Stranger, to make this Addreſs to ſo High-born and Great a Princeſs; yet when I conſidered that you are the Siſter of my* King, *and the Servant of my God, I know there was nothing to be expected but Serenity and Sweetneſs, gentleneſs and goodneſs, Royal favours and Princely graces; and therefore in ſuch fruitful ſhowers, I have no cauſe to fear, that my Fleece ſhall be dry, when all that is round about it, ſhall be made irriguous with your Princely influence. I ſhall therefore humbly hope, that your Royal Highneſs will firſt give me Pardon, and then accept this humble*

Oblation

Oblation from him who is equally your Servant, for your great Relations, and for your great Excellencies: For I remember with what pleaſure I have heard it told, that your Highneſs's Court hath been in all theſe late days of ſorrow a Sanctuary to the afflicted, a Chappel for the Religious, a Refectory to them that were in need, and the great Defenſative of all Men, and all things that are Excellent; and therefore it is but Duty, that by all the acknowledgments of Religion, that Honour ſhould be paid to your Royal Highneſs, which ſo eminent Vertues perpetually have deſerved. But becauſe you have long dwelt in the more ſecret receſſes of Religion, and that for a long time your Devotion hath been eminent, your Obedience to the ſtricteſt Rules of Religion, hath been humble and diligent, even up to a great example, and that the Service of God hath been your great Care, and greateſt Imployment; your Name hath been dear and highly honourable amongſt the Sons

and Daughters of the Church of England; *and we no more envy to* Hungary *the great Name of* St. Elizabeth, *to* Scotland *the glorious Memory of* St. Margaret, *to* France, *the Triumph of the Piety of* St. Genoveſe, *nor* St. Katherine *to* Italy, *ſince in your Royal Perſon we have ſo great an example of our own, one of the Family of Saints, a Daughter to ſuch a Glorious Saint and Martyr, a Siſter to ſuch a King, in the Arms of whoſe Juſtice and Wiſdom we lie down in ſafety, having now nothing to employ us, but in holineſs and comfort to ſerve God, and in peace and mutual Charity, to enjoy the Bleſſings of the Government under ſo great, ſo good a* King.

But Royal Madam, *I have yet ſome more perſonal ground for the confidence of this Addreſs; and becauſe I have received the great Honour of your Reading and uſing divers of my Books, I was readily*

invited

invited to hope, that your Royal Highneſs would not reject it, if one of them deſired upon a ſpecial title to kiſs your Princely hand, and to pay thanks for the gracious reception of others of the ſame Cognation. The ſtile of it is fit for Cloſets, plain and uſeful; the matter is of the greateſt concernment, a Rule for the uſage of the greateſt ſolennity of Religion: For as the Euchariſt is by the venerable Fathers of the Church called the Queen of Myſteries; *ſo the worthy communicating in this, is the moſt Princely Conjugation of Graces in the whole Roſary of Chriſtian Religion; and therefore the more proportioned and fitted for the handling of ſo Princely a Perſon, whom the beauty of the Body, and the greatneſs of Birth, and excellency of Religion, do equally contend to repreſent excellent and illuſtrious in the eyes of all the World.*

Madam, *it is neceſſary that you be all that to which theſe excellent Graces*

and

and Diſpoſitions do deſign you: and to this glorious end, this Manual *may, if you pleaſe, add ſome moments; the effecting of which, is all my deſign, except only that it is intended, and I humbly pray that it may be looked upon as a teſtimony of that greateſt Honour which is paid you by the hearts and voyces of all the Religious of this Church, and particularly of,*

MADAM,

Your Highneſs moſt humble

and moſt Devoted

Servant,

Jeremy Dunenſis.

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THE INTRODUCTION.

WHen St. *Joſeph* and the Bleſſed Virgin Mother had for a time loſt their moſt Holy Son, they ſought him in the Villages, and the High-ways, in the Retinues of their Kindred, and the Caravans of the *Galilean* Pilgrims; but there they found him not: At laſt, almoſt deſpairing, faint and ſick with travel and fear, with deſires and tedious expectations, they came into the Temple to pray to God for conduct and ſucceſs; knowing and believing aſſuredly, that if they could find God, they ſhould not long miſs to find the *Holy Jeſus*, and their Faith deceived them not: For they ſought God, and found him that was God and Man in the midſt and circle of the Doctors. But being ſurprized with trouble and wonder, they began a little to expoſtulate with the Divine Child, why he would be abſent ſo long, and leave them (as it muſt needs be when he is abſent from us) in ſorrow and uncertain thoughts? This queſtion brought forth an anſwer, which will be for ever uſeful to all that ſhall inquire after this Holy Child. For as they complained of his abſence, ſo he reproved their ignorance: How is it that you have ſo fondly look'd for me, as if I were uſed to wander in unknown paths without skill, and without a Guide? Why did ye inquire after me in High-

ways, and Village-fields? Ye never knew me wander, or loſe my way, or abide but where I ought; why therefore did ye not come hither to look for me? *Did ye not know that I ought to be in* * *my Fathers houſe?* that is, There where God is worſhipped, where he loves to dwell, where he communicates his bleſſing and holy influences: there, and there only we are ſure to meet our deareſt Lord.

* So the *Syriac* Interpreter renders the Greek ἐν τοῖς τοῦ πατρός μου, in the Places of my Father: *In iis quæ patris mei ſunt:* So the *Arabick* Verſion. *In negotiis patris mei*, in my Fathers buſineſs. So *Caſtellio*, *Piſcator*, and our Engliſh Bibles. But the ſecond reddition is more agreeable with the words of the Greek, and the firſt is more conſonant to the uſe of that Phraſe in the *N. T.* So *Joh.* 19. 27. St. *John* received the Mother of our Lord, εἰς τὰ ἴδια, *Recepit eam in domum ſuam*; ſo *Beza* and our *Engliſh Tranſlation:* he took her to his own Houſe. And thus St. *Chryſoſtom* uſes the ſame Phraſe, *Serm.* 52. *in Geneſ.* Πῦ ἀπολαύεις τὸ δίκαιον; οὐκ οἶδα ὅτι ὅπου ἂν αὐτὸν ἀπελθεῖν συμβαίνῃ, ἐν τοῖς τοῦ δεσπότου τοῦ ἑαυτοῦ αὐτὸν ἀναλίσκει; Whither do you drive the juſt man? Do you not know that where ever he ſets his foot, he is within his Fathers Houſe or Territory.

For this reaſon, the place of our addreſs to God, and holy converſation with him, he is pleaſed to call *his Houſe*, that with confidence we may expect to meet him *there*, when we go to worſhip, and when the Solemnities of Religion were confined to the Tabernacle, he therefore made it to be like a houſe of uſe and dwelling, that in that figure he might tell us where his delight and his abode would be; and therefore God furniſhed the Tabernacle with the Utenſils of a Prophet's room at leaſt, a Table and a Candleſtick; and the Table muſt have Diſhes and Spoons, Bowls and Covers belonging to it; the Candleſticks muſt have Lamps, and the Lamps muſt be continually burning. And beſides this, the Houſe of God muſt have in it a continual fire, the fire muſt not go out by night nor day; and to this the Prophet alludes, [God] *hath his fire in Sion, and his hearth, or furnace in Jeruſalem:* And after all, there muſt be

be Meat in his Houſe too. And as this was done by the Sacrifices of Old, ſo by the Lord's Supper in the New Teſtament: So that now it is eaſie to underſtand the place and the reaſon of Chriſt's aboad; even in his Father's Houſe, there where his Father dwells; and loves to meet his Servants; there we are ſure to find the Lord. For as God deſcended and came into the Tabernacle inveſted with a Cloud; ſo Chriſt comes to meet us clothed with a Myſtery: He hath a Houſe below as well as above; here is his dwelling, and here are his Proviſions; here is his Fire, and here his Meat; hither God ſends his Son, and here his Son manifeſts himſelf; the Church and the Holy Table of the Lord, the Aſſemblies of Saints, and the Devotions of his People, the Word and the Sacrament, the Oblation of Bread and Wine, and the Offering of our ſelves, the Conſecration and the Communion, are the things of God, and of Jeſus Chriſt; and he that is employed in theſe, is there where God loves to be, and where Chriſt is to be found; in the Imployments in which God delights, in the Miniſtries of his own Choice, in the Work of the Goſpel, and the Methods of Grace, in the Oeconomy of Heaven, and the Diſpenſations of eternal Happineſs.

O Turpem Patrem, qui Templa ſecundam Incolis a cœlo ſedem.

And now, that we may know where to find him, we muſt be ſure to look after him; he hath told us where he would be, behind what Pillar, and under what Cloud, and covered with what Veil, and conveyed by what Miniſtry, and preſent in what Sacrament; and we muſt not look for him in the High-ways of Ambition and Pride, of Wealth or ſenſual Pleaſures; theſe things are not found in the Houſe of his Father, neither may they come near his Dwelling. But if we ſeek for Chriſt, we

ſhall find him in the Methods of Virtue, and the Paths of God's Commandments; in the Houſes of Prayer, and the Offices of Religion; in the Perſons of the Poor, and the Retirements of an afflicted Soul: we ſhall find him in Holy Reading and Pious Meditation, in our Penitential Sorrows, and in the time of Trouble, in Pulpits, and upon Altars, in the Word, and in the Sacraments: If we come hither as we ought, we are ſure to find our Beloved, him whom our Soul longeth after.

Sure enough Chriſt is here, but he is not here in every manner, and therefore is not to be found by every Enquirer, nor touched by every Hand, nor received by all Comers, nor entertained by every Gueſt. He that means to take the Air, muſt not uſe his Fingers, but his Mouth; and he that receives Chriſt, muſt have a Proper, that is, a ſpiritual Inſtrument, a purified Heart, conſecrated Lips, and a hallowed Mouth, a Tongue that ſpeaks no Evil, and a Hand that Miniſters to no Injuſtice, and to no Uncleanneſs: For a diſproportionate Inſtrument is an undecency, and makes the effect impoſſible both in nature and morality. Can a man bind a thought with Chains, or carry imaginations in the Palm of his Hand? Can the Beauty of the Peacocks Train, or the Eſtrich Plume, be delicious to the Palat and the Throat? Does the hand intermeddle with the joys of the heart? Or darkneſs that hides the naked, make him warm? Does the Body live, as does the Spirit? Or can the Body of Chriſt be like to common food? Indeed the Sun ſhines upon the good and bad; and the Vines give Wine to the Drunkard, as well as to the Sober man: Pirates have fair Winds, and a calm Sea, at the ſame time when the juſt and peaceful Merchant Man hath them. But although the things

things of this World are common to good and bad, yet Sacraments and ſpiritual Joys, the Food of the Soul, and the Bleſſing of Chriſt, are the peculiar right of Saints; and the Rites of our Religion are to be handled by the Meaſures of Religion, and the things of God by the Rules of the Spirit; and the Sacraments are Myſteries, and to be handled by Myſtic Perſons, and to be received by Saints; and therefore, whoever will partake of God's Secrets, muſt firſt look into his own; he muſt pare off whatſoever is amiſs, and not without Holineſs approach to the Holieſt of all Holies, not Eat of this Sacrifice with a defiled Head, nor come to this Feaſt without a Nuptial Garment, nor take this Remedy without a juſt Preparative. For though in the firſt motions of our Spiritual Life, Chriſt comes alone and offers his Grace, and enlivens us by his Spirit, and makes us begin to live, becauſe he is good, not becauſe we are, yet this great myſterious Feaſt, and Magazine of Grace and glorious Mercies, is for thoſe only that are worthy; for ſuch only who by their cooperation with the Grace of God, are Fellow-workers with God in the Laboratories of Salvation. The Wreſtler that *Clemens* of *Alexandria* tells us of, addreſſing himſelf to his contention, and eſpying the Statue of *Jupiter Piſæus*, prayed aloud: If all things, O *Jupiter*, are rightly prepared on my part; if I have done all that I could do, then do me Juſtice, and give me the Victory: And this is a Breviate of our Caſe. *He that runnethin races*, ſaith the Apoſtle, he that contends for maſtery, *is temperate in all things*; and this at leaſt muſt he be that comes to find Chriſt in theſe Myſteries; he muſt be prepared by the Rules and Method of the Sanctuary: there is very much to

Εἰ πάντα (τοῦτο) ὁ Ζεὺς διώτπες μοι πρὸς ἀγῶνα παρεσκευάσθαι δικαίως φέρου δικαίως τὸν νίκλω ἐμοί.

be done on his part, there is an heap of Duties, there is a ſtate of Excellency, there are preparations ſolemn and leſs ſolemn, ordinary and extraordinary, which muſt be premiſed before we can receive the Myſterious Bleſſings, which are here not only conſign'd, but collated and promoted, confirmed and perfected.

The Holy Communion, or Supper of the Lord, is the moſt ſacred, myſterious and uſeful conjugation of ſecret and Holy Things and Duties in the Religion. It is not eaſie to be underſtood, it is not lightly to be received: It is not much opened in the Writings of the New Teſtament, but ſtill left in its myſterious Nature: It is too much untwiſted and nicely handled by the Writings of the Doctors, and by them made more myſterious; and like a Doctrine of Philoſophy, made intricate by Explications, and difficult by the aperture and diſſolution of Diſtinctions. So we ſometimes eſpy a bright cloud formed into an irregular figure; when it is obſerved by unskilful and fantaſtick Travellers; looks like a Centaur to ſome, and as a Caſtle to others: Some tell that they ſaw an Army with Banners, and it ſignifies War; but another wiſer than his fellow, ſays, it looks for all the world like a Flock of Sheep, and foretells Plenty; and all the while it is nothing but a ſhining Cloud, by its own mobility and the activity of a wind caſt into a contingent and inartificial ſhape: So it is in this great Myſtery of our Religion, in which ſome eſpy ſtrange things which God intended not, and others ſee not what God hath plainly told: Some call that part of it a Myſtery which is none: And others think all of it nothing but a meer Ceremony and a Sign: Some ſay it ſignifies, and ſome ſay it effects: Some ſay it is a Sacrifice,

crifice, and others call it a Sacrament: Some Schools of Learning, make it the Inſtrument of Grace in the Hand of God: Others ſay that it is God himſelf in that Inſtrument of Grace: ſome call it venerable, and others ſay as the vain men in the Prophet, that *The Table of the Lord is contemptible*: Some come to it with their Sins on their Head, and others with their Sins in their Mouth: Some come to be cured, ſome to be quickned: ſome to be nouriſhed, and others to be made alive: Some out of fear and reverence take it but ſeldom, others out of devotion take it frequently: Some receive it as a means to procure great Graces and Bleſſings, others as an Euchariſt, and an Office of Thankſgiving for what they have received: Some call it an Act of Obedience merely, others account it an excellent Devotion, and the exerciſing of the Virtue of Religion: Some take it to ſtrengthen their Faith, others to beget it, and yet many affirm that it does neither, but ſuppoſes Faith before-hand as a diſpoſition; Faith in all its degrees, according to the degree of Grace whither the Communicant is arrived: Some affirm the Elements are to be bleſſed by prayers of the Biſhop, or other Miniſter; others ſay, it is only by the myſtical words, the words of Inſtitution: and when it is bleſſed, ſome believe it to be the natural Body of Chriſt: Others, to be nothing of that, but the Bleſſings of Chriſt, his Word and his Spirit, his Paſſion in repreſentment, and his Grace in real exhibition: And all theſe men have ſomething of reaſon for what they pretend; and yet the words of Scripture from whence they pretend, are not ſo many as are the ſeveral pretenſions.

My purpoſe is not to diſpute, but to perſwade;

not to confute any one, but to inſtruct thoſe that need; not to make a noiſe, but to excite devotion; not to enter into curious, but material inquiries, and to gather together into an union all thoſe ſeveral portions of truth, and differing apprehenſions of myſterioufneſs, and various methods and rules of preparation, and ſeemingly oppoſed Doctrines, by which even good men ſtand at diſtance, and are afraid of each other: For ſince all Societies of Chriſtians pretend to the greateſt eſteem of this, above all the Rites or external Parts and Miniſteries of Religion, it cannot be otherwiſe, but that they will all ſpeak honourable things of it, and ſuppoſe holy things to be in it, and great bleſſings one way or other to come by it; and it is contemptible only among the prophane and the atheiſtical; all the innumerable differences which are in the diſcourſes, and conſequent practiſes relating to it, proceed from ſome common Truths, and univerſal Notions and myſterious or inexplicable words, and tend all to reverential thoughts, and pious treatment of theſe Rites and holy Offices; and therefore it will not be impoſſible to find honey or wholeſom dews upon all this variety of Plants; and the differing opinions, and ſeveral underſtandings of this Myſtery, which (it may be) no humane underſtanding can comprehend, will ſerve to excellent purpoſes of the Spirit; if like men of differing intereſt, they can be reconciled in one Communion, at leaſt the ends and deſigns of them all can be conjoyned in the deſign and ligatures of the ſame reverence, and piety, and devotion.

My purpoſe therefore is to diſcourſe of the nature, excellencies, uſes, and intention of the Holy Sacrament of the Lord's Supper, the Bleſ-

ſings

ſings and Fruits of the Sacrament, all the advantages of a worthy Communion, the Publick and the Private, the Perſonal and the Eccleſiaſtical, that we may underſtand what it is that we go about, and how it is to be treated. I ſhall account alſo concerning all the Duties of Preparation, ordinary and extraordinary, more and leſs ſolemn; of the Rules and Manners of deportment in the receiving; the Geſture and the Offering the Meaſures and Inſtances of our Duty, our comport and converſation in and after it; together with the caſes of conſcience that ſhall occur under theſe Titles reſpectively, relating to the particular matters.

It matters not where we begin; for if I deſcribe the excellencies of this Sacrament, I find it engages us upon matters of duty, and enquiries practical: if I deſcribe our duty, it plainly ſignifies the greatneſs and excellency of the Myſtery: the very notion is practical, and the practice is information; we cannot diſcourſe of the Secret, but by deſcribing our duty; and we cannot draw all the lines of duty, but ſo much duty muſt needs open a Cabinet of Myſteries. If we underſtand what we are about, we cannot chooſe but be inveſted with fear and reverence; and if we look in with fear and reverence, it cannot be but we ſhall underſtand many Secrets. But becauſe the natural order of Theology is by Faith to build up good life, by a rectified underſtanding to regulate the Will and the Affections, I ſhall uſe no other method, but firſt diſcourſe of the excellent Myſtery, and then of the duty of the Communicant, direct and collateral.

CHAP.

CHAP. I.

Of the Nature, Excellencies, Uſes, and Intention of the Holy Sacrament of the Lord's Supper.

SECT. I.

Of the ſeveral Apprehenſions of Men concerning it.

WHen our Bleſſed Lord was to nail the hand-writing of Ordinances to his Croſs, he was pleaſed to retain two Ceremonies, Baptiſm and the Holy Supper; that Chriſtians may firſt Waſh, and then Eat: Firſt, be made clean, and then eat of the Supper of the Lamb; and it cannot be imagined but that this ſo ſignal and peculiar retention of two Ceremonies is of great purpoſe and remarkable Virtues. The matter is evident in the inſtance of Baptiſm, and as the Myſtery is of the Foundation of Religion, ſo the virtue of it is inſerted into our Creed, and we all *believe one Baptiſm for the remiſſion of our ſins*, and yet the action is external, the very Myſtery is by a Ceremony, the Alluſion is bodily, the Element is water, the Miniſter a ſinful man, and the effect is produced out of the Sacrament in many Perſons, and in many Inſtances as well as in it; and yet that it is effected alſo by it and with it; in the conjunction with due

Heb. 1. 2. 6.

due diſpoſitions of him that is to be baptized, we are plainly taught by Chriſt's Apoſtles, and the Symbols of the Church. Act. 2. 38.

But concerning the other Sacrament, there are more diviſions and thoughts of heart; for it is never expreſly joyned with a word of promiſe; and where mention is made of it in the Goſpels, it is named only as a Duty and a Commandment, and not as a Grace or Treaſure of Holy Bleſſings; we are bidden to do it, but promiſed nothing for a reward; it is commanded to us, but we are not invited to obedience by conſideration of any conſequent Bleſſing; and when we do it, ſo many holy things are required of us, which as they are fit to be done, even when we do not receive the Bleſſed Sacrament; ſo they effect Salvation to us by virtue of their proper and proportioned Promiſes in the virtue of Chriſt's death, however apprehended and underſtood.

Upon this account ſome ſay that we receive nothing in the Bleſſed Euchariſt, but we commemorate many bleſſed things, which we have received; that it is affirmed in no Scripture that in this Myſtery we are to call to mind the death of Chriſt; but becauſe we have it already in our mind, we muſt alſo have it in our hearts, and publiſh it in our Confeſſions and Sacramental Repreſentment, and therefore it is not the Memory, but the Commemoration of Chriſt's Death; that as the Anniverſary Sacrifices in the Law were * a commemoration of ſins every year; not a calling them to mind, but a confeſſion of their guilt, and of our deſerved puniſhment; ſo this Sacrament is a Repreſentation of Chriſt's Death by ſuch Symbolical Actions as himſelf graciouſly hath appointed: but then, excepting that to do too

* Heb. 10. 3. Ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.

too is an act of obedience, it exerciſes no other virtue, it is an act of no other grace, it is the inſtrument of no other good; it is neither virtue nor gain, grace nor profit. And whereas it is ſaid to confirm our Faith, this alſo is ſaid to be unreaſonable; for this being our own Work, cannot be the means of a Divine Grace; *not naturally*, becauſe it is not of the ſame kind, and Faith is no more the natural effect of this obedience, than Chaſtity can be the product of Chriſtian Fortitude; *not by Divine appointment*, becauſe we find no ſuch order, no promiſe, no intimation of any ſuch event; and although the thing it ſelf indeed ſhall have what reward God pleaſe to apportion to it as it is obedience, yet of it ſelf it hath no other worthineſs; it is not ſo much as an Argument of perſwaſion; for the pouring forth of Wine can no more prove or *make Faith* that Chriſt's Blood was poured forth for us, than the drinking the Wine can effect this perſwaſion in us, That we naturally, though under a Veil, drink the natural Blood of Chriſt; which the Angels gathered as it run into golden Phials, and Chriſt multiplied to a Miracle, like the Loaves and Fiſhes in the Goſpel. But becauſe nothing that naturally remains the ſame in all things as it was before, can do any thing that it could not do before; the Bread and Wine which have no natural change, can effect none; and therefore we are not to look for an Egg where there is nothing but order, and a Bleſſing where there is nothing but an action, and a real effect where there is nothing but an Analogy, a Sacrament, a Myſtical Repreſentment, and ſomething fit to ſignifie, and many things paſt, but nothing that is to come. This is the ſenſe and diſcourſe of ſome Perſons that

that call for an expreſs word, or a manifeſt reaſon to the contrary, or elſe reſolve that their belief ſhall be as unactive as the Scriptures are ſilent in the effects of this Myſtery. Only theſe men will allow the Sacraments to be, *Marks of Chriſtianity*, *Symbols of mutual Charity*, *Teſtimonies of a thankful mind to God*, *Allegorical admonitions of Chriſtian Mortification*, *and Spiritual Alimony*, *Symbols of Grace conferred before the Sacrament*, *and Rites inſtituted to ſtir up Faith by way of Object and Repreſentation*; that is, occaſionally, and morally, but neither by any Divine or Phyſical, by natural or ſupernatural Power, by the Work done, or by the Divine Inſtitution. This indeed is ſomething, but very much too little.

But others go as far on the other hand, and affirm, that in the Bleſſed Sacrament, we receive the Body and Blood of Chriſt; we chew his Fleſh, we drink his Blood; *For his Fleſh is meat indeed, and his Blood is drink indeed*, and this is the *Manna* which came down from Heaven; our Bodies are nouriſhed, our Souls united to Chriſt; and the Sacrament is the Infallible Inſtrument of pardon to all Perſons that do not malicioufly hinder it; and it produces all its effects by virtue of the Sacrament it ſelf ſo appointed, and that the diſpoſitions of the Communicants are only for removing obſtacles and impediments; but effect nothing; the ſumption of the Myſteries does all in a capable ſubject, as in Infants who do nothing, in Penitents who take away what can hinder; for it is nothing but Chriſt himſelf, the Body that died upon the Croſs is broken in the hand of him that Miniſters, and by the teeth of him that communicates; and when God gives us his Son in this divine and glorious manner; with heaps of

Miracles

Miracles to verifie heaps of Bleſſings, how ſhall not he with him give us all things elſe? They who teach this Doctrine, call the Holy Sacrament, *The Hoſt, the unbloody Sacrifice, the Fleſh of God, the Body of Chriſt, God himſelf, the Maſs, the Sacrament of the Altar.* I cannot ſay that this is too much, but that theſe things are not true; and although all that is here ſaid, that is of any material benefit and real Bleſſing is true, yet the bleſſing is not ſo conferred, it is not ſo produced.

A third ſort of Chriſtians ſpeak indefinitely and gloriouſly of this Divine Myſtery; they ſpeak enough, but they cannot tell what, they publiſh great and glorious effects, but ſuch which they gather by Similitude and Analogy, ſuch which they deſire, but cannot prove; which indeed they feel, but know not whence they do derive them; they are bleſſings which come in company of the Sacraments, but are not always to be imputed to them; they confound Spiritual Senſes with Myſtical Expreſſions, and expound Myſteries to natural ſignifications: that is, They mean well, but do not always underſtand that part of Chriſtian Philoſophy which explicates the ſecret nature of this Divine Sacrament; and the effect of it is this, that they ſometimes put too great confidence in the Myſtery; and look for impreſſes which they find not; and are ſometimes troubled that their experience does not anſwer to their Sermons, and meet with Scruples inſtead of Comforts, and doubts inſtead of reſt, and anxiety of mind in the place of a ſerene and peaceful Conſcience. But theſe Men, both in their right, and in their wrong, enumerate many glories of the Holy Sacrament, which they uſually ſignifie in theſe excellent Appellatives, calling it,

it, *The Supper of the Lord, the Bread of Elect Souls, and the Wine of Angels, the Lord's Body, the New Teſtament, and the Calice of Benediction, Spiritual Food, the Great Supper, the Divineſt and Archiſymbolical Feaſt, the Banquet of the Church, the Celeſtial Dinner, the Spiritual, the Sacred, the Myſtical, the Formidable, the Rational Table, the Superſubſtantial Bread, the Bread of God, the Bread of Life, the Lord's Myſtery, the great Myſtery of Salvation, the Lord's Sacrament, the Sacrament of Piety, the Sign of Unity, the conteſſeration of the Chriſtian Communion, the Divine Grace, the Divine making Grace, the Holy Thing, the Deſirable, the Communication of Good, the Perfection and Conſummation of a Chriſtian, the Holy Particles, the Gracious Symbols, the Holy Gifts, the Sacrifice of Commemoration, the Intellectual and Myſtical Good, the Hereditary Donative of the New Teſtament, the Sacrament of the Lord's Body, the Sacrament of the Calice, the Paſchal Oblation, the Chriſtian Paſſport, the Myſtery of Perfection, the Great oblation, the Worſhip of God, the Life of Souls, the Sacrament of our Price and our Redemption*; and ſome few others much to the ſame purpoſes, all which are of great and uſeful ſignification; and if the explications and conſequent Propoſitions were as juſtifiable as the Titles themſelves are ſober and uſeful, they would be apt only for edification, and to miniſter to the Spirit of Devotion. That therefore is to be the deſign of the preſent Meditations, to repreſent the true and proper and myſterious nature of this Divine Nutriment of our Souls; to account what are the bleſſings God reacheth forth to us in the Myſteries, and what returns of Duty he expects

Λειτουργία, συνάξις, μυστήριον θεῖον, ἱερουργία. *Deſiderata*, Θεῖα καὶ θεοποιὸν χάρις, δῶρον ἐξίλεως, δῶρον ἐξαίρετον, ἁγιάσιον, μύησις, Δοχὴ λαμπρά, εὐλογία, εὐχαριστία; πάλαι πολιτικὸν *hoſtia hoſtiarum: myſterium myſteriorum* μυσταγωγία, *Dominicum.*

expects from all to whom he gives his most Holy Son.

I shall only here add the Names and Appellatives which the Scripture gives to these Mysteries, and place it as a part of the Foundation of the following Doctrines: It is by the Spirit of God, called, *The Bread that is broken, and the Cup of Blessing, the Breaking of Bread; the Body and Blood of the Lord; the Communication of his Body, and the Communication of his Blood; the Feast of Charity and Love; the Lord's Table, and the Supper of the Lord.* Whatsoever is consequent to these Titles we can safely own, and our Faith may dwell securely, and our Devotion, like a pure Flame, with these may feed, as with the Spices and Gums upon the Altar of Incense.

Ἀγάπαι, 2 Pet. 2. 13. 1 Cor. 11. 20, & 29. 1 Cor. 10. 16. Jude v. 12. Acts 16. 2.

SECT. II.

What it is which we Receive in the HOLY SACRAMENT.

IT is strange that Christians should pertinaciously insist upon carnal significations and natural effects in Sacraments and mysteries, when our Blessed Lord hath given us a sufficient Light to conduct and secure us from such mis-apprehensions. [The flesh profiteth nothing: the words which I speak unto you; they are Spirit, and they are Life,] That is, the flesh is corruption, and its senses are Ministers of death: and this one word alone was perpetually sufficient for Christ's Disciples. For when upon occasion of the gross understanding of their Master's Words by

by the Men of *Capernaum*, they had been once clearly taught that the meaning of all these Words was wholly Spiritual; they rested there, and inquired no farther: insomuch that when Christ at the Institution of the Supper affirmed of the Bread and Wine, That they were his Body and his Blood, they were not at all offended, as being sufficiently before instructed in the nature of that Mystery. And besides this, they saw enough to tell them what they eat was not the Natural Body of their Lord: This was the Body which himself did or might eat with his Body: one Body did eat, and the other was eaten; both of them were his Body, but after a divers manner. For the Case is briefly this:

We have two Lives, a natural and a spiritual, and both must have Bread for their support and maintenance in proportion to their needs, and to their capacities: and as it would be an intolerable charity to give nothing but spiritual nutriment to an hungry body, and pour diagrams and wise propositions into an empty stomack; so it would be as useless and impertinent to feed the Soul with Wheat, or Flesh, unless that were the conveyance of a spiritual delicacy.

Duplex vita, duplicem poscit panem. S. Aug. oportuit autem, non solum primitias nostræ naturæ in participationem venire melioris, sed omnes quotquot velint homines & secunda nativitate nasci, & nutriri cibo novo, & huic nativitati accommodato, atque ita prævenire mensuram perfectionis. *Damasc.* de fide orthod. l. c. 4. 14. Et quoniam spiritualis est Adam, oportuit nativitatem spiritualem esse, similiter & cibum. *Id. ibid.*

In the Holy Sacrament of the Eucharist the Body of Christ, according to the proper signification of an humane Body is not at all, but in a sense, differing from the proper and natural Body, that is, in a sence more agreeing to Sacraments; so St. *Hierom* expressly [*Of this Sacrifice which is wonderfully done in the Commemoration of*

In Levit. & habetur de conſecrat. diſt. 2. ſecundum ſe.

Chriſt we may eat; but of that Sacrifice which Chriſt offered on the Altar, the Croſs, by its ſelf, *or in* its own nature, *no man may eat:*] For *it is his Fleſh which is under the form of Bread, and his Blood which is in the form and taſte of Wine: for the Fleſh is the Sacrament of Fleſh, and Blood is the Sacrament of Blood: For by Fleſh and Blood that is inviſible, ſpiritual, intelligible, the viſible and tangible Body of our Lord Jeſus Chriſt is conſigned, full of the grace of all virtues, and of Divine Majeſty*] So St. Auguſtine. *For therefore ye are not to eat that Body which you ſee, nor to drink that Blood which my Crucifiers ſhall pour out: It is the ſame, and not the ſame; the ſame inviſibly, but not the ſame viſibly.*] *For until the World be finiſhed, the Lord is above, but the Truth of the Lord is with us. The Body in which he roſe again muſt be in one place, but the truth of it is every where diffus'd.*] For there is one Truth of the Body in the Myſtery, and another Truth ſimply and without Myſtery. It is truly Chriſt's Body both in the Sacrament, and out of it; but in the Sacrament it is not the natural Truth, but the Spiritual and the Myſtical.

Habet. de conſecrat. diſt. 2. Epiſt. ad Iren.

Ibid.

Vide eund. in Johan. tract. 50.

In tract. verb. Quicunque dixerit verbum in filium hominis.

In Levit. c. 10. hom. 7.

And therefore it was that our Bleſſed Saviour, to them who apprehended him to promiſe his natural Body and Blood for our Meat and Drink, ſpake of his aſcenſion into Heaven, that we might learn to look from Heaven to receive the food of our Souls, heavenly and ſpiritual nouriſhment, ſaid St. *Athanaſius. For this is the Letter which in the New Teſtament kills him who underſtands not ſpiritually what is ſpoken to him, under the ſignification of Meat and Fleſh, and Blood and Drink:* So *Origen. For this Bread does not go into the Body (for to how many might his Body ſuffice for Meat?) but the Bread of eternal Life ſupports the ſubſtance of our Spirit; and therefore it is not touch-*

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ed by the Body, nor ſeen with the eyes, but by Faith it is ſeen and touched: So * St. *Ambroſe*. *And all this whole Myſtery hath in it neither carnal ſence, nor carnal conſequence*: ſaith † St. *Chryſoſtom*. [*But to believe in Chriſt is to eat the Bread; and therefore why do you prepare your teeth and ſtomach? Believe him, and you have eaten him*] they are the words of * *Auſtin*. For Faith is that intellectual Mouth, as St. *Baſil* calls it, which is within the man, by which he takes in nouriſhment.

* *De Sacram. l. 5. c. 4. & in Luc. l. 6. c. 8.*

† *In Johan. 6. hom. 47. tract. 26. in Johan.* ςόμα ψυχῆς ἐνδον τὸ ὀπτικὸν τῆς διανοίας *S. Baſil. in Iſ. 33.*

But what need we to draw this water from the leſſer Ciſterns? We ſee this Truth reflected from the Spring it ſelf, the Fountains of our Bleſſed Saviour, *I am the Bread of Life, he that cometh unto me ſhall not hunger, and he that believeth on me ſhall not thirſt*: and again, *He that eats my Fleſh, hath Life abiding in him, and I will raiſe him up at the laſt day*. The plain conſequent of which word is this, That therefore this eating and drinking of Chriſt's Fleſh and Blood, can only be done by the Miniſteries of Life and of the Spirit, which is oppoſed to Nature, and Fleſh, and Death. And when we conſider, that he who is not a ſpiritual and a holy Perſon does not feed upon Chriſt, who brings Life Eternal to them that feed on him, it is apparent that our manducation muſt be ſpiritual, and therefore ſo muſt the Food; and conſequently, it cannot be natural Fleſh, however altered in circumſtances and viſibilities, and impoſſible or incredible changes. For it is not in this Spiritual Food, as it was in Manna, of which our Fathers did eat, and died; but whoſoever eats this Divine Nutriment, ſhall never die. The Sacraments indeed and Symbols; the exteriour part and Miniſteries may be taken unto condemnation, but the Food it ſelf never. For an unworthy Perſon cannot

Joh. 6. 35. v. 54. 56.

Res ipſi cujus Sacramentum eſt, omni homini ad vitam, nulli ad exitium quicunque ejus particeps fuerit. *S. Aug. tract. 26. in Joh. de Reſur. car. c. 37.*

not feed on this Food, becauſe here to eat Chriſt's Fleſh is to do our Duty, and to be eſtabliſhed in our title to the poſſeſſion of the eternal Promiſes. For ſo *Chriſt diſpoſed the way of Salvation, not by Fleſh, but by the Spirit*, ſaith *Tertullian*; that is, according to his own expoſition, Chriſt is to be deſired for Life, and to be devoured by Hearing, to be chewed by the Underſtanding, and to be digeſted by Faith; and all this is the Method and œconomy of Heaven, which whoſoever uſes and abides in it, hath Life abiding in him. He that in this World does any other way look for Chriſt, ſhall never find him; and therefore, *if men ſay, Lo here is Chriſt, or lo there he is in the Deſart, or he is* ἐν ταμείοις, *in the Cupboards* or Pantries, where Bread or Fleſh is lay'd, *believe it not*: Chriſt's Body is in Heaven, and it is not upon Earth: *The Heavens muſt contain him till the time of reſtitution of all things, and ſo long as we are preſent in the Body, we are abſent from the Lord.*

Annon ἀθεσπεσίαν, hoc myſterium pronunciat [Neſtorius] & irreligioſe fidelium mentes in ſenſus adulterinos detrudit, ac humanis cogitationibus aggreditur, quæ ſolâ purâ & in exquiſitâ fide accipiuntur. *S. Syril.* lib. ad Euophium anathem. 11.

In the mean time we can *taſte* and ſee that the Lord is gracious, that he is ſweet: but Chriſt is ſo to be taſted as he is to be ſeen, and no otherwiſe; but here *we walk by Faith*, and *not by right*, and here alſo we *live by Faith*, and *not by* mere, or *only Bread*, but from that *Word which proceedeth out from God*; that as Meat is to the Body, ſo is Chriſt to the Soul, the Food of the Soul, by which the Souls of the Juſt do live. He is the Bread which came down from Heaven, the Bread which was born at *Bethlehem*, the Houſe of Bread was given to us to be the Food of our Souls for ever.

Caro ejus eſt caro mea, hæc anima ſides. S. Cypr. id. de cœna Dom.

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The meaning of which myſterious and ſacramental expreſſions, when they are reduced to eaſie and intelligible ſignifications, is plainly this: By Chriſt *we live and move, and have our* ſpiritual *Being* in the life of Grace, and in the hopes of Glory. He took our life, that we might partake of his; he gave his life for us, that he might give life to us: He is the Author and Finiſher of our Faith, the beginning and perfection of our ſpiritual life. Every good thought we think, we have it from him, every good Word we ſpeak, we ſpeak it by his Spirit [*for no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt*:] and all our prayers are by the aids and communications of the Spirit of Chriſt, *who helpeth our infirmities*, and by unutterable groans, and unexpreſſible repreſentment of moſt paſſionate deſires, *maketh interceſſion for us*. In fine, all the Principles and Parts, all the Actions and Progreſſions of our Spiritual Life, are derivations from the Son of God, by whom we are born and nouriſhed up to Life Eternal.

2. Chriſt being the Food of our Souls, he is pleaſed to ſignifie this Food to us by ſuch Symbols and Similitudes as his preſent ſtate could furniſh us withall. He had nothing about him but fleſh and blood, which are like to meat and drink; and therefore what he calls himſelf; ſaying, *I am the bread of life, he afterwards calls his fleſh and his blood*, ſaying, *My fleſh is meat indeed, and my blood is drink indeed*; that is, That you may perceive me to be indeed the Food of your Souls, ſee, here is meat and drink for you, my fleſh and my blood; ſo to repreſent himſelf in a way that was neareſt to our Capacity, and in a more intelligible manner not further from a Myſtery, but nearer to our manner of underſtanding, and yet ſo involved in figure,

Ἅπαντα τρέφει πῶς αὐτὸς ἐξ ὧν πέφυκεν. Artiſt.

לחם apud Arabes & Hebræos ſignificat panem & corpus. Καθάπερ οὖν ζωογόν φησιν εἶναι αὐτὸ πίνειν αἷμα σαφῶς λέγοντος ἵνα τὸν ἀλήθειαν τοῦ χρώματος δείξῃ. S. Chryſoſt.

figure, that it is never to be drawn nearer than a Myſtery, till it comes to experience, and ſpiritual reliſh and perception. But becauſe we are not in darkneſs, but within the fringes and circles of a bright Cloud, let us ſearch as far into it, as we are guided by the Light of God, and where we are forbidden by the thicker part of the Cloud, ſtep back and worſhip.

3. For we have yet one further degree of Charity and manifeſtation of this Myſtery. *The Fleſh* of Chriſt is *his Word*; *the Blood* of Chriſt is *his Spirit*; and by believing in *his Word*, and being aſſiſted and conducted by *his Spirit*, we are nouriſhed up to life; and ſo Chriſt is our Food, ſo he becomes Life unto our Souls.

Paed. 1. lib. de ratio. cat. Ὦ ... ἡμῖν τὰ ῥήματα τῆς ... αὐτὸς καὶ σῶμα, καὶ τὸ αἷμα. Euſeb. l. 3. Eccleſ. Theol. M. S. Prov. 9. 5. Mercer. Nexcel. 1. c. 30.

Thus St. *Clemens* of *Alexandria* and *Tertullian* affirm the Church, in their days, to have underſtood this Myſtery, ſaying, *the Word of God is called Fleſh and Blood*: For ſo the Eternal Wiſdom of the Father calls to *every ſimple Soul that wanteth Underſtanding, come eat of the Bread, and drink of the Wine which I have mingled*: and that we may know what is this Bread and Wine, he adds, *forſake the fooliſh and live, and go in the way of underſtanding*. Our Life is Wiſdom; our Food is Underſtanding. The *Rabbins* have an obſervation, that when ever mention is made in the Book of the *Proverbs* of *eating* and *drinking*, there is meant nothing but *Wiſdom and the Law*, and when the Doctors, uſing the Words of Scripture, ſay, *Come and eat fleſh, in which there is much fatneſs*, they would be underſtood to ſay, Come and hear Wiſdom, and learn the fear of God, in which there is great nouriſhment and advantage to our Souls. Thus *Wiſdom is called Water, and Underſtanding Bread*, by the Son of *Sirach* [with the Bread of Underſtanding

Eccleſ. 15. 3.

ſhall

ſhall ſhe feed him, and give him the Water of Wiſdom to drink.] It is by the Prophet *Iſaiah* called *Water and Wine*; and the deſires of Righteouſneſs are called *hunger and thirſt* by our Bleſſed Saviour in his Sermon on the Mount: And in purſuance of this Myſterious Truth, we find that God in his anger threatens a *famine of hearing the words of the Lord*: when we want God's word, we die with hunger, we want that Bread on which our Souls do feed. It was an Excellent Commentary which the Jewiſh Doctors make upon thoſe words of the Prophet [*with joy ſhall ye draw waters from the Wells of Salvation*] that is, from the choiceſt or wiſeſt of the juſt men, ſaith *Rabbi Jonathan*, from the Chief Miniſters of *Religion*, the Heads of the People, and the Rulers of the Congregation; becauſe they Preach the Word of God; they open the Wells of Salvation, from the Fountains of our Saviour giving drink and refreſhment to all the People. Thus the Prophet *Jeremy* expreſſes his ſpiritual joy, and the ſenſe of this *Myſtery*; *Thy words were found and I did eat them, and thy word was unto me the joy and rejoycing of my heart; for I am called by thy name, O Lord God of Hoſts*: the ſame with that of our Bleſſed Saviour; *My Words are Spirit, and they are Life*, they give life and comfort, they reliſh our Souls, and feed them up to immortality.

Iſa. 55. 1, 2.
Matt. 5. 6.
Amos 8. 11.
Iſa. 12. 3.
A ſelectis juſtorum, à capitibus & primariis cœtus.
Jer. 15. 16.

As the Body or Fleſh of Chriſt is *his Word*, ſo the *Blood* of Chriſt is *his Spirit* in real effect and ſignification. For as the Body without Blood is a dead and liveleſs Trunck, ſo is the Word of God without the Spirit, a dead and ineffectual Letter: and this Myſtery we are taught in that incomparable Epiſtle to the *Hebrews*. For *by the Blood of Chriſt* we are ſanctified; and yet that which ſanctifies

Heb. 9. 14.

ctifies us is the *Spirit of Grace*, and both these are one: For so saith the Apostle, *the blood of Christ was offered up for us, for the purification of our consciences from dead works*; but this offering was made *through the Eternal Spirit*; and therefore he is equally guilty, and does the same impiety, he
Heb. 10. 29. who does *despite to the Spirit of Grace*, and he *who accounts the blood of the Covenant an unholy thing*, for by this *Spirit*, and by this *Blood* we are sanctifi-
Heb. 13. 20. ed, by *this Spirit*, and by the *Blood of the Everlasting Covenant*, Jesus Christ does perfect him in every good Work, so that these are the same Ministery of Salvation, and but one and the same Oeconomy of God. Thus St. *Peter* affirms, that by the *precious Blood of Christ*, we are redeemed from our vain conversation, and it is every where affirmed, that we are *purified and cleansed by the Blood of Christ*, and yet these are the expres effects of his Spirit: *for by the* Spirit we mortifie the deeds of the Body, and we *are justified and sanctified in the name of our Lord Jesus by the* Spirit *of our God*. By which expressions we are taught to distinguish the natural Blood of Christ from the spiritual; the Blood that he gave for us, from the Blood which he gives to us: *that* was indeed *by the Spirit*, but was not the same thing, but this is the Spirit of Grace, and the Spirit of Wisdom. And therefore *as our Fathers were made to drink in one Spirit*, when *they drank of the Water of the Rock*, so we also partake of the Spirit when we drink of Christ's Blood, which came from the Spiritual Rock when it was smitten: For thus according to the Doctrine of St. *John*, *the Water, and the Blood, and the Spirit are one* and the same glorious purposes.

As it was with our Fathers *in the beginning, so it*

is

is now with us, and ſo it *ever ſhall be, World without end*: for they fed upon Chriſt, that is, they believed in Chriſt, they expected his Day, they lived upon his Promiſes, they lived by Faith in him: and the ſame meat and drink is ſet upon our Tables: and more than all this, as Chriſt is the Lamb ſlain from the beginning of the World, ſo he ſhall be the Food of our Souls in Heaven, where they *who are accounted worthy ſhall ſit down and be feaſted in the Eternal Supper of the Lamb*, concerning which Bleſſedneſs, our Bleſſed Saviour ſaith, *Bleſſed is he that eateth Bread in the Kingdom of God*: Luke 14. 15. for he hath appointed to his choſen ones, *to eat and drink at his Table in his Kingdom*: plainly teaching us, that by eating and drinking Chriſt, is meant in this World to live the Life of the Spirit, and in the other World it is to live the Life of Glory: here we feed upon Duty, and there we feed upon Reward: our Wine is here mingled with Water and with Myrrhe, there it is mere and unmixt: but ſtill it is called Meat and Drink, and ſtill is meant Grace and Glory, the Fruits of the Spirit, and the Joy of the Spirit; that is, by Chriſt we here live a Spiritual Life, and hereafter ſhall live a Life Eternal.

Οἱ ᾗ Θεὸν τιμῶντες ἀληθινὸν ἀεναόντι,
Ζωὴν κληρονομήσουσ' αἰῶνι χρόνιν ἀϋτάν.
Οἰκοῦντες παράδεισον, ἵμως ἐλπίδα καρπόν.
Δακρύμορος γλύκυν ἄρτον ἀπ' ἐρατᾶς ἀστερόεντος.
Sibyl. Erithr. Orac. Luk. 22. 30.

Thus are ſenſible things the Sacrament and repreſentation of the Spiritual and Eternal, and Spiritual Things are the fulfillings* of the ſenſible. But the conſequent of theſe things is this:

Eâ formâ quâ ſemper carnalia in figuram ſpiritualium antecedunt. *Tertul. de Baptiſ.*

* Τὰ γοητικὰ πληρώματα τῆς αἰσθητῆς τὸ γὰρ φαγεῖν σύμβολόν ἐστι ζωῆς ψυχικῆς μέτεστι γὰρ ἡ ψυχὴ ἀναλήψεως τῆς κενῆς καὶ φορέξεως τῆς καταξιωμένου. *Phil. Al.* In ratione ſacrorum par eſt & animæ & corporis cauſa. nam plerunq; quæ non poſſunt circa animam fieri, ſunt circa corpus. *Servius* in illud Virgil. vitaſq; reſolvit] & lib. 4. In ſacris quæ exhibere non poterunt, ſimulabantur & erant pro veris.

that

that ſince Chriſt always was, is, and ſhall be the Food of the Faithful, and is that Bread which came down from Heaven: ſince we eat him here and ſhall eat him there, our eating both here and there is ſpiritual: only the word of teaching ſhall be changed into the word of glorification, and our Faith into Charity, and all the way our Souls live a new life by Chriſt, of which, eating and drinking is the Symbol and the Sacrament. And this is not done to make this Myſtery obſcure, but intelligible and eaſie. For ſo the pains of Hell are expreſſed by fire, which to our fleſh is moſt painful: and the joys of God by that which brings us greateſt pleaſure, by meat and drink, and the growth in Grace by the natural inſtruments of Nutrition: and the work of the Soul by the miniſteries of the Body, and the Graces of God by the bleſſings of Nature: for theſe we know, and we know nothing elſe; and but by Phantaſmes and Ideas of what we ſee and feel we underſtand nothing at all.

Now this is ſo far from being a diminution of the glorious Myſtery of our Communion, that the changing all into ſpirituality is the greateſt increaſe of bleſſing in the World: And when he gives us his Body and his Blood, he does not fill our ſtomachs with good things: for of whatſoever goes in thither, it is affirmed by the Apoſtle, that *God will deſtroy both it and them*, but our hearts are to be repleniſhed, and by receiving his Spirit we receive the beſt thing that God gives: not his liveleſs Body, but his Fleſh with life in it, that is, his Doctrine and his Spirit to imprint it, ſo to beget a living Faith, and a lively Hope, that we may live and live for ever.

Joh. c. 6.

4. St. *John* having thus explicated this Myſte-

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ry in general, of our eating the Fleſh, and drinking the Blood of Chriſt, added nothing in particular concerning any Sacraments, theſe being *but particular* inſtances of the general Myſtery and Communion with Chriſt. But what is the advantage we receive by the Sacraments, beſides that which we get by the other and diſtinct Miniſteries of Faith, I thus account in general.

The *Word* and the *Spirit* are the *Fleſh* and the *Blood* of Chriſt, that is the ground of all. Now becauſe there are two great Sermons of the Goſpel, which are the ſum total and abbreviature of the whole Word of God, the great Meſſages of the Word incarnate, Chriſt was pleaſed to inveſt theſe two Words with two Sacraments, and aſſiſt thoſe two Sacraments, as he did the whole Word of God, with the preſence of his Spirit, that in them we might do more ſignally and ſolemnly what was in the ordinary miniſtrations done plainly and without extraordinary regards.

Believe and repent: is the Word in Baptiſme, and there ſolemnly conſigned: and here it is that *by Faith* we feed on Chriſt: for *Faith* as it is oppoſed to Works, that is, the *New Covenant of Faith* as it is oppoſed to the *Old Covenant of Works*, is the Covenant of Repentance: Repentance is expreſly included in the New Covenant, but was not in the Old: but by Faith in Chriſt we are admitted to the pardon of our ſins, if we repent and forſake them utterly. Now this is the Word of Faith; and this is that which is called the Fleſh or Body of Chriſt, for this is that which the Soul feeds on, this is that by which the juſt do live: and when by the operation of the Holy Spirit, the Waters are reformed to a Divine *Nature* or efficacy, the baptized are made clean, they are ſanctified

ſanctified and preſented pure and ſpotleſs unto God. This Myſtery St. *Auſtin* rightly underſtood, when he affirmed, that, *we are made partakers of the Body and Blood of Chriſt when we are in Baptiſm incorporated into his Body, we are baptiſed in the Paſſion of our Lord*, ſo * *Tertullian* to the ſame ſence with that of St. *Paul*, *we are buried with him by Baptiſm into his Death*: that is, by Baptiſm are conveyed to us all the effects of Chriſt's death: the Fleſh and Blood of Chriſt crucified are in Baptiſm reached to us by the hand of God, by his Holy Spirit, and received by the hand of man, the miniſtry of a Holy Faith. So that it can without difficulty be underſtood, that as in receiving the Word, and the Spirit illuminating us in our firſt Converſion, we do truly feed on the Fleſh, and drink the Blood of Chriſt, who is the Bread that came down from Heaven; ſo we do it alſo, and do it much more in Baptiſm, becauſe in this, beſides all that was before, there was ſuper-added a Rite of God's appointment. The difference is only this; That out of the Sacrament, the Spirit operates with the Word in the miniſtry of man; in Baptiſm the Spirit operates with the Word in the miniſtry of God. For here God is the Preacher, the Sacrament is God's Sign, and by it he miniſters Life to us by the Fleſh and Blood of his Son, that is by the Death of Chriſt into which we are Baptized.

And in the ſame Divine Method the Word and the Spirit are miniſtred to us in the Sacrament of the Lord's Supper. For as in Baptiſm, ſo here alſo there is a Word proper to the Miniſtry. *So often as ye eat this Bread, and drink this Cup, ye declare the Lord's Death till he come.* This indeed is a word of comfort. *Chriſt died for our ſins*; that is

* Ad infantes apud Bedam.

* Tingimur in paſſione Domine Tertul. l. de bapt.

Ἀντὶ τύπου τοῦ Χριστοῦ παθημάτων.

S. Cyril. vocat baptiſmum, Catech. 15.

is, our Repentance which was conſigned in Baptiſm, ſhall be to purpoſe; We ſhall be waſhed white and clean in the Blood of the ſacrificed Lamb. This is *verbum viſibile*; the ſame word read to the eye and to the ear. Here the Word of God is made our Food, in a manner ſo near to our underſtanding, that our Tongues and Palates feel the Metaphor and the Sacramental ſignification: here Faith is in Triumph and Exaltation: but as in all the other Miniſtries Evangelical, we eat Chriſt by Faith, here we have Faith alſo by eating Chriſt: Thus eating and drinking is Faith, it is Faith in Myſtery, and Faith in Ceremony: it is Faith in Act, and Faith in Habit: it is exerciſed and it is advanced: and therefore it is certain that here we eat the fleſh and drink the Blood of Chriſt with much eminency and advantage.

St. *Aug. tom. 6. contra Fauſtum. lib.* 19. *c.* 19. *& tom.* 9. *in Evang. Joh. tract.* 80.

The ſum is this, Chriſt's Body, his Fleſh and his Blood are therefore called our meat and our drink, becauſe by his incarnation and manifeſtation in the Fleſh he became Life unto us: So that it is myſterious indeed in the expreſſion, but very proper and intelligible in the Event, to ſay that we eat his Fleſh and drink his Blood, ſince by theſe it is that we have and preſerve Life. But becauſe what Chriſt begun in his Incarnation, he finiſhed in his Body on the Croſs, and all the whole progreſſion of Myſteries in his Body, was ſtill an operatory of Life and ſpiritual Being to us: the Sacrament of the Lord's Supper being a commemoration and exhibition of this Death which was the conſummation of our Redemption by his Body and Blood, does contain in it a *Viſible Word*, the Word in Symbol and viſibility, and ſpecial manifeſtation. Conſonant to which Doctrine, the Fathers by an elegant expreſſion, call the

the Bleſſed Sacrament [the Extenſion of the Incarnation.]

So that here are two things highly to be remarked.

1. That by whatſoever way Chriſt is taken, *out of the Sacrament*, by the ſame he is taken *in the Sacrament*: and by ſome wayes here, more than there.

2. That the eating and drinking the conſecrated Symbols is but the Body and leſſer part of the Sacrament: the Life and the Spirit is believing greatly, and doing all the actions of that believing, direct and conſequent. So that there are in this, two Manducations, the *Sacramental*, and the *Spiritual*: That does but declare and exerciſe this; and of the Sacramental Manducation as it is alone, as it is a Ceremony, as it does only conſign or expreſs the Internal; it is true to affirm that it is only an Act of Obedience: but all the Bleſſings and Conjugations of Joy which come to a worthy Communicant, proceed from that ſpiritual eating of Chriſt, which as it is done out of the Sacrament very well, ſo in it and with it, much better. For here being (as in Baptiſm) a double ſignificatory of the Spirit, a Word, and a Sign of his own appointment, it is certain he will joyn in this Miniſtration. Here we have Bread and Drink, Fleſh and Blood, the Word and the Spirit, Chriſt in all his effects, and moſt gracious Communications.

This is the general account of the nature and purpoſe of this great Myſtery. Chriſtians are ſpiritual men, Faith is their Mouth, and Wiſdom is their Food, and Believing is Manducation, and Chriſt is their Life, and Truth is the Air they breath, and their Bread is the Word of God, and

God's

God's Spirit is their Drink, and Righteouſneſs is their Robe, and God's Laws are their Light, and the Apoſtles are their Salt, and Chriſt is to them all in all, for we muſt put on Chriſt, and we muſt eat Chriſt, and we muſt drink Chriſt: we muſt have him within us, and we muſt be in him: he is our Vine, and we are his Branches: he is the Door, and by him we muſt enter: he is our Shepherd, and we his Sheep: *Deus meus & omnia*: he is our God, and he is all things to us: that is plainly, he is our Redeemer, and he is our Lord: He is our Saviour and our Teacher: by his word and by his Spirit he brings us to God, and to Felicities eternal, and that is the ſum of all. For greater things than theſe we can neither receive nor expect: But theſe things are not conſequent to the reception of the natural Body of Chriſt, which is now in Heaven; but of his Word and of his Spirit, which are therefore indeed his Body and his Blood, becauſe by theſe we feed on him to Life Eternal. Now theſe are indeed conveyed to us by the ſeveral Miniſtries of the Goſpel, but eſpecially in the Sacraments, where the Word is preached and conſigned, and the Spirit is the Teacher, and the Feeder, and makes the Table full, and the Cup to overflow with Bleſſing.

SECT.

SECT. III.

That in the Sacrament of the Lord's Supper, there are repreſented and exhibited many great Bleſſings, upon the ſpecial account of that Sacred Miniſtery, proved in general.

IN explicating the nature of this Divine Myſtery in general, as I have manifeſted the nature and operations, and the whole Miniſtery to be ſpiritual, and that not the natural Body and Blood of Chriſt is received by the Mouth, but the Word and the Spirit of Chriſt, by Faith and a ſpiritual hand, and upon this account have diſcovered their miſtake, who think the ſecret lies in the outſide, and ſuppoſe we tear the natural Fleſh of Chriſt with our Mouths: So I have by conſequent explicated the ſecret which others indefinitely, and by conjecture and Zeal, do ſpeak of, and know not what to ſay, but reſolve to things great enough; it remains now that I conſider for the ſatisfaction of thoſe that ſpeak things too contemptible of theſe Holy Myſteries; who ſay, it is nothing but a commemoration of Chriſt's Death, an Act of Obedience, a Ceremony of Memorial, but of no ſpiritual effect, and of no proper advantage to the Soul of the Receiver. Againſt this, beſides the preceding Diſcourſe, convincing their Fancy of weakneſs and derogation, the conſideration of the proper excellencies of this Myſtery, in its own ſeparate nature, will be very uſeful. For now we are to conſider how his natural Body enters into this Oeconomy and Diſpenſation.

For

For the underſtanding of which we are to conſider, that Chriſt, beſides his *Spiritual* Body and Blood, did alſo give us his *Natural*, and we receive *that* by the means of *this*. For this he gave us but once, then, when upon the Croſs he was broken for our ſins; this Body could die but once, and it could be but at one place at once, and Heaven was the place appointed for it, and at once all was ſufficiently effected by it, which was deſigned in the Council of God. For by the vertue of that death, Chriſt is become the Author of Life unto us and of Salvation; he is our Lord and our Law-giver; by it he received all Power in Heaven and in Earth, and by it he reconciled his Father to the World, and in virtue of that he intercedes for us in Heaven, and ſends his Spirit upou Earth, and feeds our Souls by his Word, he inſtructs us to Wiſdom, and admits us to Repentance, and gives us pardon, and by means of his own appointment, nouriſhes us up by Holineſs to Life Eternal.

This Body being carried from us into Heaven, cannot be touched or taſted by us on Earth, but yet Chriſt left to us Symbols and Sacraments of this natural Body; not to be, or to convey that natural Body to us, but to do more and better for us; to convey all the Bleſſings and Graces procured for us by the breaking of that Body, and the effuſion of that Blood: which Bleſſings being ſpiritual, are therefore called *his Body* ſpiritually, becauſe procured by that Body which died for us; and are therefore called our Food, becauſe by them we live a new Life in the Spirit, and Chriſt is our Bread and our Life, becauſe by him after this manner we are nouriſhed up to Life Eternal. That is plainly thus, Therefore we eat Jer. 6. 51.

Chriſt's ſpiritual Body, becauſe he hath given us his natural Body to be broken, and his natural Blood to be ſhed, for the Remiſſion of our Sins, and for the obtaining the Grace and acceptability of Repentance. For by this Gift, and by this death he hath obtained this favour from God, but by Faith in him, and Repentance from dead Works, by Repentance towards God, and Faith in our Lord Jeſus Chriſt, we may be ſaved.

Rom. 5. 10. Col. 1. 20, 21, 22.

To this ſence of the Myſtery are thoſe excellent words of the Apoſtle: He bare our ſins upon his own Body on the Tree, that he might deliver us from the preſent evil World, and ſanctifie and purge us from all pollution of Fleſh and Spirit, that he might deſtroy the Works of the Devil, that he might redeem us from all Iniquity, that he might purchaſe to himſelf a peculiar People, zealous of good Works, and that we being dead unto Sin, might live unto righteouſneſs. *Totum Chriſtiani nominis & pondus & fructus mors Chriſti.* All that we are, or do, or have, is produced and effected by the death of Chriſt.

Tit. 2. 14. Heb. 2. 9, 14. Heb. 9. 15. 1 Pet. 1. 18. 1 Pet. 2. 24

Tertul. l. 3. c. 8. con. Marcion.

Now becauſe our life depends upon this death, the miniſtry of this life muſt relate to the miniſtry of this death, and we have nothing to glory in, but in the Croſs of Chriſt: the Word preached is nothing but Jeſus Chriſt crucified: and the Sacraments are the moſt eminent way of declaring this Word: for by *Baptiſm we are buried into his death*, and by the Lord's Supper we are partakers of his death: we communicate with the Lord Jeſus as he is crucified; but now ſince all belong to this, that Word and that Myſtery that is higheſt and nearеſt

Figura eſt ergo præcipiens, paſſione Domini eſſe communicandum, & ſuaviter atque utiliter recondendum in memoria quo pro nobis caro ejus crucifixa & vulnerata ſit. *S. Auguſt. de doctr. Chriſt. l. 3.*

eſt in this relation, is the principal and chief of all the reſt; and that the Sacrament of the Lord's Supper is ſo, is evident beyond all neceſſity of inquiry, it being inſtituted in the Veſpers of the Paſſion, it being the Sacrament of the Paſſion, a ſenſible repreſentation of the breaking Chriſt's Body, of the effuſion of Chriſt's Blood; it being by Chriſt himſelf intituled to the Paſſion, and the Symbols inveſted with the names of his broken Body, and his Blood poured forth, and the whole Miniſtry being a great Declaration of this death of Chriſt, and commanded to be continued until his ſecond coming. Certainly by all theſe it appears, that the Sacrament is the great Miniſtry of Life and Salvation: here is the publication of the great Word of Salvation, here is ſet forth moſt illuſtriouſly the Body and Blood of Chriſt, the Food of our Souls; much more clearly than in Baptiſm, much more effectually than in ſimple enunciation, or preaching and declaration by Words; for this preaching is to Strangers and Infants in Chriſt, to produce Faith, but this Sacramental enunciation, is the declaration and confeſſion of it by men in Chriſt; a glorying in it, giving praiſe for it, a declaring it to be done, and own'd, and accepted, and prevailing.

The conſequent of theſe things is this, That if any Myſtery, Rite or Sacrament, be effective of any Spiritual Bleſſings, then this is much more, as having the prerogative and illuſtrious principality above every thing elſe in its own kind, or of any other kind, in exterior or interior Religion: I name them both, becauſe as in Baptiſm the Water alone does one thing, but the inward co-operation with the outward Oblation does ſave us, yet to Baptiſm the Scriptures attribute the effect: ſo

it is in the Sacred Solemnity, the external act is indeed nothing but Obedience, and of it ſelf only declares Chriſt's Death in Rite and Ceremony; yet the worthy communicating of it does indeed make us feed upon Chriſt, and unites him to the Soul, and makes us to become one Spirit, according to the Words of S. *Ambroſe*, *Ideo in ſimilitudinem quidem accipis ſacramentum, ſed veræ naturæ gratiam virtutemque conſequeris*, [Thou receiveſt the Sacrament as the ſimilitude of Chriſt's Body, but thou ſhalt receive the Grace and the vertue of the true Nature.]

Et tu qui accipis panem divinæ ejus ſubſtantiæ in illo participias alimento, *S. Ambroſ. lib.* 66. de Sacr. Hic umbra, hic imago, illic veritas: umbra in lege, imago in evangelio, veritas in cœleſtibus. Idem de offic. l. 4. c. 48. ſi quis vero tranſire potuerit ab hâc umbrâ, veniat ad imaginem rerum, & videat adventum Chriſti in carne factum, videat eum pontificem, offerentem quidem & nunc patri hoſtias, & poſtmodum oblaturum, & intelligat hæc omnia imagines eſſe ſpiritualium rerum, & corporalibus officiis cœleſtia deſignari. *Origen. in Pſal.* 38. *Vide eund. hom.* 7. *in Levit. & Epiphanium in Anchorato.* De Sacram l. 6.

I ſhall not enter into ſo uſeleſs a Diſcourſe, as to enquire whether the Sacraments confer Grace by their own excellency and power, with which they are endued from above, becauſe they who affirm they do, require ſo much duty on our parts as they alſo do who attribute the effect to our moral diſpoſition: but neither one nor the other ſay true: for neither the External Act, nor the Internal Grace and Morality, does effect our Pardon and Salvation; but the Spirit of God, who bleſſes the Symbols, and aſſiſts the Duty, makes *them* holy, and *this* acceptable; Only they that attribute the efficacy to the Miniſtration of the Sacrament, chooſe to magnifie the immediate Work of man, rather than the immediate Work of God, and prefer the external, at leaſt in glorious Appellations, before the internal; and they that deny efficacy to the external Work, and wholly attribute the Bleſſing and Grace to the mo-

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ral co-operation, make too open a way for deſpiſers to neglect the Divine Inſtitution, and to lay aſide or lightly eſteem the Sacraments of the Church. It is in the Sacraments as it is in the Word preached, in which not the Sound, or the Letters or Syllables, that is, not the material part, but the formal, the ſence and ſignification, prepare the mind of the hearer to receive the impreſſes of the Holy Spirit of God, without which all Preaching and all Sacraments are ineffectual: ſo does the internal and formal part, the ſignification and ſence of the Sacrament, diſpoſe the Spirit of the Receiver the rather to admit and entertain the Grace of the Spirit of God there conſigned, and there exhibited, and there collated; but neither the outward nor the inward part does effect it, neither the Sacrament nor the moral diſpoſition; only the ſpirit operates by the Sacrament, and the Communicant receives it by his moral diſpoſitions, by the hand of Faith. And what have we to do to inquire into the Philoſophy of Sacraments? Theſe things do not work by the methods of Nature: but here the effect is imputed to this cauſe, and yet can be produced without this cauſe, becauſe the cauſe is but a ſign in the hand of God, by which he tells the Soul when he is willing to work.

Thus Baptiſm was the Inſtrument and Sign in the hands of God, to confer the Holy Spirit upon Believers, but the Holy Ghoſt ſometime comes like Lightning, and will not ſtay the period of uſual expectation; for when *Cornelius* had heard St. *Peter* preach, he received the Holy Ghoſt; and as ſometimes the Holy Ghoſt was given, becauſe they had been baptized, now he

and his Company were to be baptized, becauſe they had received the Holy Ghoſt: and it is no good Argument to ſay, The Graces of God are given to Believers out of the Sacrament, *ergo*, not by or in the Sacrament; but rather thus, if God's Grace overflows ſometimes, and goes without his own Inſtruments, much more ſhall he give it in the uſe of them: if God gives pardon without the Sacrament, then rather alſo with the Sacrament; For ſuppoſing the Sacraments in their Deſign and Inſtitution to be nothing but Signs and Ceremonies, yet they cannot hinder the Work of God: And therefore Holineſs in the reception of them, will do more than Holineſs alone: for God does nothing in vain; the Sacraments do ſomething in the hand of God, at leaſt they are God's proper and accuſtomed time of Grace; they are *his Seaſons*, and *our Opportunity*; when the Angel ſtirs the Pool, when the Spirit moves upon the Waters, then there is a Miniſtry healing.

For conſider we the nature of a Sacrament in general, and then paſs on to a particular enumeration of the Bleſſings of this, the moſt excellent. When God appointed the Bow in the Clouds to be a Sacrament, and the memorial of a Promiſe, he made it our Comfort, but his own Sign: *I*
Gen. 9. 15. *will remember my Covenant between me and the Earth, and the Waters ſhall be no more a Flood to deſtroy all Fleſh.* This is but a token of the Covenant; and yet at the appearing of it God had thoughts of
16. Truth and Mercy to Mankind; *The Bow ſhall be in the Cloud, and I will look upon it, that I may remember the Everlaſting Covenant between me and every Creature.* Thus when *Eliſha* threw the Wood into the Waters of *Jordan*; *Sacramentum ligni*,

ligni, the Sacrament of the Wood, *Tertullian* calls it; that Chip made the Iron ſwim, not by any natural or infuſed power, but that was the Sacrament or Sign at which the Divine Power then paſſed on to effect an emanation. When *Eliſha* talked with the King of *Iſrael* about the War with Syria, he commanded him to ſmite upon the Ground, and he ſmote thrice, and ſtayed. This was *Sacramentum victoriæ*, the Sacrament of his future victory: For the man of God was wroth with him, and ſaid, *Thou ſhouldſt have ſmitten five or ſix times, then thou hadſt ſmitten Syria untill thou hadſt conſumed it; whereas now thou ſhalt ſmite Syria but thrice.* In which it is remarkable, that though it was not that ſmiting that bent the *Syrians*, but the Ground; yet God would effect the beating of the *Syrians* by the proportion of that Sacramental ſmiting. The Sacraments are God's Signs, the opportunities of Grace and Action. *Be baptized and waſh away thy ſins*, ſaid *Ananias* to *Saul*: and therefore it is called *the Laver of Regeneration, and of the renewing of the Holy Ghoſt*; that is, in that Sacrament, and at that corporal Ablution, the work of the Spirit is done; for although it is not that waſhing of it ſelf, yet God does ſo do it at that Ablution, which is but the ſimilitude of Chriſt's Death, that is, the Sacrament and ſymbolical repreſentation of it, that to that very ſimilitude a very glorious effect is imputed, *for if we have been planted together in the LIKENESS of his Death, we ſhall be alſo in the LIKENESS of his Reſurrection.* For the Myſtery is this; by immerſion in Baptiſm, and emerſion, we are configured to Chriſt's Burial, and to his Reſurrection: that's the outward part; to which if we add the inward, which is there

2 Kings 6. 6. adverſ. *Judæos.*

2 Kings 13. 18, 19.

Acts 22. 16. Rom. 6. 5. & 9. 11.

Rom. 6. 5.

intended, and is expressed by the Apostle in the following Words: *Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*: that's our spiritual death, which answers to our configuration with the death of Christ in Baptism: *That like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life*: there's the correspondent of our configuration to the Resurrection of Christ: that is, if we do that duty of Baptism, we shall receive that Grace: God offers us the mercy at that time, when we promise the duty and do our present portion. This St. *Peter* calls the *stipulation of a good conscience*, the *postulate* and *bargain* which man then makes with God, who promises us pardon and immortality, resurrection from the dead, aud life eternal, if we repent toward God, and have Faith in the Lord Jesus, and if we promise we have and will so abide.

v. 6.

v. 4.

1 Pet. 3. 16.

Et institutio paria, & significatio similia, & finis facit æqualia, *S. Aug.* apud *Bedam* in 1 Cor. 10. So *Cyril Hieros. catech.* 2.

The same is the case in the other most glorious Sacrament: it is the same thing in nearer representation; only what is begun in Baptism, proceeds on to perfection in the Holy Communion. Baptism is *the Antitype of the Passion of Christ*; and the Lord's Supper σημαντικὸς τῆς παθημάτων, that also represents Christ's Passion: Baptism is the union of the Members of Christ, and the admission of them under one Head into one Body, as the Apostle affirms, *We are all baptized into one Body*; and so it is in the Communion, *the Bread which we break, it is the Communion of the Body of Christ, for we being many, are one Body and one Bread*; in Baptism we partake of the death of Christ: and in the Lord's Supper we do the same, in *that* as Babes, in *this* as Men in Christ; so that

1 Cor. 12. 13.

2 Cor. 10. 16, 17.

that what effects are affirmed of one, the ſame are in greater meaſure true of the other; they are but ſeveral rounds of *Jacob*'s Ladder reaching up to Heaven, upon which the Angels aſcend and deſcend, and the Lord ſits upon the top.

And becauſe the Sacraments Evangelical be of the like kind of myſtery with the Sacraments of old; from them we can underſtand, that even ſigns of ſecret Graces, do exhibit as well as ſignifie; for beſides, that there is a natural Analogy between the ablution of the Body and the purification of the Soul, between eating the Holy Bread, and drinking the ſacred Calice, and a participation of the Body and Blood of Chriſt, it is alſo in the method of the Divine Oeconomy; to diſpenſe the Grace which himſelf ſignifies, in a Ceremony of his own Inſtitution; thus at the Unction of Kings, Prieſts, and of Prophets, the Sacred Power was beſtowed, and as a *Canon is inveſted in his Dignity by the Tradition of a Book, and an Abbot by his Staff, a Biſhop by a Ring* (they are the Words of St. *Bernard*,) *ſo are diviſions of Graces imparted to the diverſe Sacraments.* And therefore although it ought not to be denied, that when in *Scripture*, and the Writings of the Holy Doctors of the Church, the collation of Grace is attributed to the Sign, it is by a *Metonymy*, and Sacramental manner of ſpeaking, yet it is alſo a *Synechdoche* of the part for the whole; becauſe both the Sacrament and the Grace are joyned in the lawful and holy uſe of them, by Sacramental Union, or rather by a confederation of the parts of the Holy Covenant. *Our hearts are purified by Faith*, and ſo our *conſciences* are alſo made clean in the Ceſtern of Water, *By Faith we are ſaved*; and yet he *hath ſaved us by the Laver of Regeneration*,

Strm. de cæna Dei.

Acts 15. 9.
Epheſ. 5. 26.
Rom. 3. 28.
Luke 7. 50.

Tit. 3. 5. Ephes. 5. 26. *tion*, and they are both joyned together by St. *Paul*, *Chriſt gave himſelf for his Church, that he might ſanctifie and cleanſe it with the waſhing of Water by the Word*, that is, plainly by the Sacrament, according to the famous Commentary of St. *Auſtin*, *accedat Verbum ad Elementum & tum fit Sacramentum*, when the Word and the Element are joyned, then it is a perfect Sacrament, and then it does effect all its Purpoſes and Intentions.

2 Tim. 1. 6. Thus we find that the Grace of God is given by the impoſition of hands, and yet as St. *Auſtin* rightly affirms, God alone can give his Holy Spirit, and the Apoſtles did not give the Holy Ghoſt to them upon whom they laid their hands.; but prayed that God would give it, and he did ſo at the impoſition of their hands. Thus God ſanctified *Aaron*, and yet he ſaid to *Moſes*, thou ſhalt ſanctifie *Aaron*, that is, not that *Moſes* did it, inſtead of God, but *Moſes* did it by his Miniſtry, and by viſible Sacraments and Rites of God's appointment, and though we *are born of an Immortal Seed, by the Word of the Living God*, yet St. *Paul* ſaid to the *Corinthians*, *I have begotten you through the Goſpel*, and thus it is in the greateſt as well as in the leaſt, he that drinks Chriſt's Blood, and eats his Body, *hath Life abiding in him*: it is true of the Sacrament, and true of the Spiritual Manducation, and may be indifferently affirmed of either when the other is not excluded; for as the Sacrament operates only by vertue of the Spirit of God; ſo the Spirit ordinarily works by the inſtrumentality of the Sacraments. And we may as well ſay, that Faith is not by hearing, as that Grace is not by the Sacraments; for as without the Spirit, the Word is but a dead Letter, ſo with the Spirit, the Sacrament is the means of

Lib. 15. de Trinit. cap. 26.

Acts 8. 13.

St. Aug. lib. 3. in Levit. qu. 84.

Life

Life and Grace: and the Meditation of St. *Chryſoſtom* is very pious and reaſonable, [*If we were wholly incorporeal, God would have given us Graces uncloathed with Signs and Sacraments, but becauſe our Spirits are in earthen Veſſels, God conveys his Graces to us by ſenſible Miniſtrations.*] The Word of God operates as ſecretly as the Sacraments, and the Sacraments as powerfully as the Word; nay, the Word is always joyned in the worthy adminiſtration of the Sacrament, which therefore operates both as Word and Sign by the ear, and by the eyes, and by both in the hand of God, and is the conduct of the Spirit, effect all that God intends, and that a faithful Receiver can require and pray for. *Hom. in Mat.*

For Juſtification and Sanctification are continued Acts: they are like the Iſſues of a Fountain into its receptacles; God is always giving, and we are always receiving, and the ſignal effects of God's Holy Spirit, ſometimes gives great indications, but moſt commonly come without obſervation; and therefore in theſe things we muſt not diſcourſe as in the conduct of other cauſes and operations natural: for although in natural effects, we can argue from the cauſe to the event, yet in ſpiritual things we are to reckon only from the ſign to the event. And the ſigns of Grace we are to place inſtead of natural cauſes, becauſe a Sacrament in the hand of God, is a Proclamation of his Graces, he then gives us notice that the Springs of Heaven are opened; and then is the time to draw Living Waters from the Fountains of Salvation: When *Jonathan* ſhot his Arrows beyond the Boy, he then by a Sacrament ſent Salvation unto *David*; he bad him be gone, and fly from his Father's wrath; and although *Jonathan* did

did do his buſineſs for him by a continual care and obſervation, yet that Symbol brought it unto *David*; for ſo we are conducted to the Joyes of God, by the methods and poſſibilities of Men.

In concluſion, the ſum is this, The Sacraments and Symbols, if they be conſidered in their own nature, are juſt ſuch as they ſeem, Water, and Bread, and Wine; they retain the names proper to their own natures; but becauſe they are made to be ſigns of a ſecret Myſtery; and Water is the Symbol of purification of the Soul from ſin, and Bread and Wine, of Chriſt's Body and Blood: therefore the Symbols and Sacraments receive the names of what themſelves do ſign: *they are the Body, and they are the Blood of Chriſt: they are *Metonymically* ſuch. But becauſe yet farther, they are Inſtruments of Grace in the hand of God, and by theſe his Holy Spirit, changes our hearts, and tranſlates us into a Divine Nature: therefore the whole Work is attributed to them by a *Synechdoche*: that is, they do in their manner the work for which God ordained them, and they are placed there for our ſakes; and ſpeak God's Language in our Accent, and they appear in the outſide: we receive the benefit of their Miniſtery, and God receives the Glory.

* *S. Auſtin in Levit. q. 57. ſilet autem res quæ ſignificat, ejus rei nomine quam ſignificat nuncupari; Theodoret dial. 1. c. 8.* Τῶ μὲν σώματι τὸ τοῦ συμβόλου τίθησιν ὄνομα τῷ δὲ συμβόλῳ τὸ τοῦ σώματος.

SECT.

SECT. IV.

The Bleſſings and Graces of the Holy Sacrament enumerated and proved particularly.

IN the reception of the Bleſſed Sacrament, there are many Bleſſings which proceed from our own Actions, the Conjugations of moral Duties, the Offices of preparation and reception, the reverence and the devotion; of which I ſhall give an account in the following Chapters: here I am to enumerate thoſe Graces which are intended to deſcend upon us from the Spirit of God in the uſe of the Sacrament it ſelf preciſely.

But firſt I conſider that it muſt be infinitely certain, that great ſpiritual Bleſſings are conſequent to the worthy receiving of this Divine Sacrament: becauſe it is not at all received but by a ſpiritual hand: for it is either to be underſtood in a carnal ſenſe that Chriſt's Body is there eaten, or in a ſpiritual ſence: If in a carnal it profits nothing; If in a ſpiritual he be eaten, let the meaning of that be conſidered, and it will convince us that innumerable Bleſſings are in the very Reception and Communion. Now what the meaning of this ſpiritual eating is, I have already declared in this Chapter, and ſhall yet more fully explicate in the ſequel *. In the Sacrament we do not receive Chriſt carnally: but we receive him ſpiritually: and that of it ſelf is a conjugation of Bleſſings and ſpiritual Graces. The very underſtanding what we do tells alſo us what we receive. But I deſcend to particulars.

* Chap. 2. Sect. 5.

1. And firſt I reckon that the Sacrament is intended

tended to increaſe our Faith: for although it is with us in the Holy Sacrament, as it was with *Abraham* in the Sacrament of Circumciſion: he had the Grace of Faith before he was circumciſed: and received the Sacrament after he had the purpoſe and the Grace: and we are to believe, before we receive theſe Symbols of Chriſt's death: yet as by loving we love more, and by the acts of patience we increaſe in the ſpirit of mortification: ſo by believing we believe more: and by publication * of our confeſſion we are made confident, and by ſeeing the ſigns of what we believe, our very ſences are incorporated into the Article: *and he that hath ſhall have more*; and when we concorporate the Sign with the ſignification, we conjoyn the Word and the Spirit, and Faith paſſes on from believing to an imaginary ſeeing, and from thence to a greater earneſtneſs of believing, and we ſhall believe more abundantly: this increaſe of Faith not being only a natural and proper production of the exerciſe of its own Acts, but a bleſſing and an effect of the Grace of God in that Sacrament: it being certain, that ſince the Sacrament being of Divine Inſtitution, it could not be to no purpoſe *(for in ſpiritualibus Sacramentis ubi præcepit virtus, ſervit effectus: where the Commandment comes from him that hath all power, the Action cannot be deſtitute of an excellent Event)* and therefore that the repreſenting of the death of Chriſt being an act of Faith, and commanded by God, muſt needs in the hands of God be more effectual than it is in its own nature, that Faith ſhall then increaſe not only by the way of nature, but

* Ante Communicationem corporis Chriſti & ſanguinis, juxta Orientalium partium morem, unanimiter clara voce ſacratiſſimum fidei recenſeant Symbolum, ut primum populi quam credulitatem teneant, fateantur. Concil. Tolet. 3. c. 2. & St. Ambroſ. quibus (ſymbolis) veſcentes, confeſſionem fidei ſuæ addebant: reſpondebant. Amen. Idem. etiam ſanſcitum. in *Concil. Agath.*

Exſcb. Emiſ. habetur de conſecrat. diſt. 2.

but by God's bleſſing his own Inſtruments, can never be denied but by them that neither have Faith nor Experience. For this is the proper ſence and the very exaltation of Faith: the Latin Church for a long time into the very words of Conſecration of the Calice, hath put words relating to this purpoſe, [*For, this is the Cup of my Blood of the New and Eternal Teſtament, the Myſtery of Faith, which for you and for many ſhall be ſhed for the remiſſion of ſins.*] And if by Faith we eat the Fleſh of Chriſt; as it is confeſſed by all the Schools of Chriſtians, then it is certain, that when ſo manifeſtly and ſolemnly, according to the Divine Appointment we publiſh this great confeſſion of the death of Chriſt, we do in all ſenſes of ſpiritual bleſſing, eat the Fleſh, and drink the Blood of Chriſt; and let that be expounded how we liſt, we are not in this World capable, and we do not need a greater bleſſing, and God may ſay in the words of *Iſaac* to his Son *Eſau*, with Corn and Wine have I ſuſtained [thee] and what is there left that I can do unto thee my Son? To eat the Fleſh, and to drink the Blood of Chriſt Sacramentally is an act of Faith, and every act of Faith joyned with the Sacrament does grow by the nature of Grace, and the meaſures of a Bleſſing; and therefore is eating of Chriſt ſpiritually, and this reflection of acts, like circles of a glorious and eternal fire, paſſes on in the univocal production of its own parts till it paſs from Grace to Glory.

2. Of the ſame conſideration it is, that all the Graces which we do exerciſe by the nature of the Sacrament requiring them, or by the neceſſity of the commandment of preparation, do here receive increaſe upon the account of the ſame reaſon; but I inſtance only in that of Charity, of which this

is

is signally and by an especial remark the Sacrament; and therefore these holy Conventions are called by St, *Jude*, *Feasts of Charity*, which were Christian Festivals, in which also they had the Sacrament adjoyned; but whether that doth effect this perswasion or no, yet the thing it self is dogmatically affirmed in St. *Paul*'s explication of that Mystery, * *We are one Body, because we partake of one Bread*; that is, plainly, Christ is our Head, and we the Members of his Body, and are united in this mystical Union by the holy Sacrament; not only because it symbolically does teach our Duty, and promotes the Grace of Charity by a real Signature, and a sensible Sermon; nor yet only because it calls upon Christians by the Publick Sermons of the Gospel, and the Duties of preparation, and the usual expectations of Conscience and Religion; but even by the blessing of God, and the operation of the Holy Spirit in the Sacrament, which (as appears plainly by the words of the Apostle) is designed to this very end, to be a Reconciler and an Attonement in the hand of God; a hand of Charity, and the Instrument of Christian Communion; that we may be one Body, because we partake of one Bread; that is, we may be mystically united by the Sacramental participation; and therefore it was not without Mystery, that the Congregation of all Christ's Servants, *his Church*, and *this Sacramental Bread*, are both in Scripture called by the same name. This Bread is the Body of Christ, and the Church is Christ's Body too; for by the Communion of this Bread, all faithful People are confederated into

* Ἐκ τοῦ μιᾶς ῥίζης ἄρτου κοινωνίας ἀνδρῶν. Corpus sumus de conscientiâ Religionis, & disciplinæ unitate, & spei fœdere. Coimus ad Deum quasi manu factâ precationibus ambiamus. Hæc vis Deo grata est. *Tertul. apol. cap.* 39. Idem adverſ. hæreſ. *cap.* 20. ait Sacramentum esse contesserationem mutuæ dilectionis in membris Ecclesiæ inter se.

to one Body, the Body of our Lord. Now it is to be obſerved, that although the expreſſion is tropical * and figurative, that *we are made one Body*, becauſe it is meant in a ſpiritual ſence, yet that ſpiritual ſence means the moſt real event in the World; we are really joyned to one common Divine Principle, Jeſus Chriſt our Lord, and from him we do communicate in all the bleſſings of his Grace, and the fruits of his Paſſion, and we ſhall, if we abide in this Union, be all one Body of a ſpiritual Church in Heaven, there to reign with Chriſt for ever. Now unleſs we think nothing good but what goes in at our eyes or mouth; if we think there is any thing good beyond what our ſenſes perceive, we muſt confeſs this to be a real and eminent benefit; and yet whatever it be, it is therefore effected upon us by this Sacrament, *becauſe we eat of one Bread.* The very repeating the words of St. *Paul* is a ſatisfaction in this inquiry; they are plain and eaſie, and whatever interpretation can be put upon them, it can only vary the manner of effecting the bleſſing, and the way of the Sacramental efficacy; but it cannot evacuate the bleſſing, or confute the thing: only it is to be obſerved in this, as in all other inſtances of the like nature, that the Grace of God in the Sacrament, uſually is a bleſſing upon our endeavours; for ſpiritual Graces and the Bleſſings of Sanctification do not grow like Graſs, but like Corn; not whether we do any Husbandry or no, but if we cultivate the Ground, then by God's bleſſing the Fruits will ſpring and make the Farmer rich; if we be diſpoſed to receive the Sacrament worthily, we ſhall receive this Fruit alſo. Which Fruit is thus expreſſed, ſaying, [This Sacrament is therefore

* Διὰ τοῦτο σύγκρασιν καὶ ἀναζυγίαν. *Iſid. Peluſiot.*

given unto us, that the Body of the Church of Chriſt in the Earth may be joyned, or united with our Head which is in the Heavens.]

Serm. 8. ad fratres in erem. Hoc Sacramentum ideo nobis datum eſt, ut corpus Eccleſiæ Chriſti in terris cum capite quod eſt in cœlis coadunetur. Itaque petendo panem noſtrum quotidianum perpetuitatem poſtulamus in Chriſto, & individuitatem à corpore ejus. *Tertul. de Orat.* Et ideo panem noſtrum, *i. e.* Chriſtum dari nobis quotidie petimus, & qui in Chriſto manemus à ſanctificatione ejus & corpore non recedamus. *St. Cyprian. de orat. Domin.*

3. The bleſſed Sacrament is of great efficacy for the remiſſion of ſins, not that it hath any formal efficacy, or any inherent virtue to procure pardon, but that it is the Miniſtry of the Death of Chriſt, and the application of his Blood, which Blood was ſhed for the remiſſion of ſins, and is the great means of impetration, and as the Schools uſe to ſpeak, is the meritorious cauſe of it. For there are but two ways of applying the Death of Chriſt, an internal Grace, and an external Miniſtry. Faith is the inward applicatory; and if there be any outward at all, it muſt be the Sacraments; and both of them are of remarkable virtue in this particular; for by Baptiſm we are baptiſed into the Death of Chriſt, and the Lord's Supper is an appointed enunciation and declaration of Chriſt's Death, and it is a Sacramental participation of it. Now to partake of it Sacramentally, is by a Sacrament to receive it, that is, ſo to apply it to us, as that can be applied; it brings it to our Spirit, it propounds it to our Faith, it repreſents it as the matter of Euchariſt, it gives it as Meat and Drink to our Souls, and rejoyces in it, in that very formality in which it does receive it, *viz.* as broken for, as ſhed for the remiſſion of our ſins. Now then what can any man ſuppoſe a Sacrament to be, and what can be meant by ſacramental participation? for unleſs the Sacraments do communicate

nicate what they relate to, they are no communion or communication at all; for it is true that our mouth eats the material Signs; but at the ſame time, Faith eats too, and therefore muſt eat, that is, muſt partake of the thing ſignified; Faith is not maintained by Ceremonies: the Body receives the Body of the Myſtery; we eat and drink the Symbols with our mouths, but Faith is not corporeal, but feeds upon the Myſtery it ſelf; it entertains the Grace, and enters into that Secret, which the Spirit of God conveys under that ſignature. Now ſince the Myſtery is perfectly and openly expreſſed to be the remiſſion of ſins; if the Soul does the work of the Soul, as the Body the work of the Body, the Soul receives remiſſion of ſins, as the Body does the Symbols of it and the Sacrament.

But we muſt be infinitely careful to remember that even the Death of Chriſt brings no pardon to the impenitent perſevering ſinner; but to him that repents truly, and ſo does the Sacrament * of Chriſt's Death, this can do no more than that, and therefore let no man come with his guilt about him, and in the heat, and in the affections of his ſin, and hope to find his pardon by this Miniſtry. He that thinks ſo will but deceive, will but ruine himſelf. They are excellent but very ſevere Words which God ſpake to the *Jews*, and which are a prophetical reproof of all unworthy Communicants, in theſe Divine Myſteries, *What hath my beloved to do in my houſe, ſeeing ſhe hath wrought lewdneſs with many? The holy fleſh hath paſſed from thee when thou doſt evil*, that is, this Holy Sacrifice,

* Qui ſceleratè vivunt in Eccleſia, & communicare non deſinunt putantes ſe tali communione mundàri, diſcant nihil ad emundationem proficere, dicente prophetâ, quid eſt quod dilectus meus facit in domo meâ ſcelera multa? nunquid carnes ſanctæ auferent à te malitias tuas? *Jer.* 11. 15. *Iſidor. Hiſpal. de ſummo bono, lib.* 1. *cap.* 24.

the Fleſh and Blood of thy Lord ſhall ſlip from thee without doing thee any good, if thou haſt not ceaſed from doing evil. But the Vulgar Latin reads theſe Words much more emphatically to our purpoſe, *Shall the holy fleſh take from thee thy wickedneſs, in which thou rejoyceſt?* Deceive not thy ſelf, thou haſt no part nor portion in this matter. For the holy Sacrament operates indeed and conſigns our pardon, but not alone, but in conjunction with all that Chriſt requires as conditions of pardon, but when the conditions are preſent, the Sacrament miniſters pardon, as pardon is miniſtred in this world, that is, by parts, and in order to ſeveral purpoſes, and with power of revocation, by ſuſpending the Divine Wrath, by procuring more Graces, by obtaining time of Repentance; and powers and poſſibilities of working out our Salvation, and by ſetting forward the Method and Oeconomy of our Salvation. For in the uſual methods of God, pardon of ſins is proportionable to our Repentance; which becauſe it is all that ſtate of Piety we have in this whole life after our firſt ſin; pardon of ſins is all that effect of Grace which is conſequent to that Repentance, and the worthy receiving of the Holy Communion, is but one Conjugation of holy actions and parts of Repentance, but indeed it is the beſt and the nobleſt, and ſuch in which man does beſt co-operate towards pardon, and the Grace of God does the moſt illuſtriouſly conſign it. But of theſe particulars I ſhall give full account when I ſhall diſcourſe of the preparations of Repentance.

4. It is the greateſt Solemnity of Prayer, the moſt powerful Liturgy and means of impetration, in this World. For when Chriſt was conſecrated on the Croſs, and became our High Prieſt,

Prieſt, having reconciled us to God by the Death of the Croſs, he became infinitely gracious in the eyes of God, and was admitted to the celeſtial and eternal Prieſthood in Heaven, where in the virtue of the Croſs he intercedes for us, and repreſents an eternal Sacrifice in the Heavens on our behalf. That he is a Prieſt in Heaven, appears in the large diſcourſes, and direct affirmatives of St. *Paul*; that there is no other ſacrifice to be offered, but that on the Croſs, it is evident, becauſe he hath but once appeared in the end of the World to put away ſin by the ſacrifice of himſelf; and therefore ſince it is neceſſary that he hath ſome thing to offer ſo long as he is a Prieſt, and there is no other ſacrifice but that of himſelf offered upon the Croſs; it follows that Chriſt in Heaven perpetually offers and repreſents that ſacrifice to his heavenly Father, and in virtue of that obtains all good things for his Church.

Ὅλως ὁ Κύριος ὁ Θεὸς ἡμῶν ὁ προσδεξάμενος ἡμᾶς εἰς τὸ ἅγιον, καὶ τὸ ὑπερέχον νοερὸν, καὶ πνευματικὸν αὐτῷ θυσιαστήριον εἰς ὀσμὴν εὐωδίας πνευματικῆς, &c.

Heb. 7. 24.

Heb. 8. 3.

Now what Chriſt does in Heaven, he hath commanded us to do on Earth, that is, to repreſent his death, * to commemorate this ſacrifice, by humble Prayer, and thankful Record, and by faithful manifeſtation and joyful Euchariſt to lay it before the eyes of our heavenly Father, ſo miniſtring

* Nonne ſemel immolatus eſt Chriſtus in ſeipſo, & tamen in Sacramento non ſolum per omnes paſchæ ſolennitates, ſed omni die populis immolatur. Nec utique mentitur qui interrogatus, eum reſponderit immolari: ſi enim Sacramenta quandam ſimilitudinem earum rerum quarum Sacramenta ſunt non haberent, omnino Sacramenta non eſſent. St. *Aug. Epiſt. ad Bonifac.* 23. Quia corpus aſſumptum ablaturus erat ab oculis, & illaturus ſyderibus, neceſſarium erat ut die cœnæ Sacramentum nobis corporis & ſanguinis conſecraretur, ut coleretur jugiter per myſterium quod ſemel offerebatur in precium, ut quia quotidiana & indefeſſa currebat pro omnium ſalute redemptio; perpetua eſſet redemptioni oblatio, & perennis Victima illa viveret in memoria, & ſemper præſens eſſet in gratia, vera, unicâ, & perfecta hoſtia, fide æſtimanda non ſpecie, neque exteriori cenſenda viſu ſed interiori affectu. Unde cœleſtis confirmat authoritas, quia caro mea vere eſt cibus, & ſanguis meus vere eſt potus. Recedit ergo omne infidelitatis ambiguum quoniam qui author eſt muneris, idem teſtis eſt veritatis. *Euſeb. Emiſſ. & habetur de conſecrat. diſt.* 2.

in his Prieſthood, and doing according to his commandment and his example; the Church being the Image of Heaven, the Prieſt, the Miniſter of Chriſt; the holy Table being a Copy of the cœleſtial Altar; and the eternal ſacrifice of the Lamb ſlain from the beginning of the World, being always the ſame; it bleeds no more after the finiſhing of it on the Croſs; but it is wonderfully repreſented in Heaven; and graciouſly repreſented here; by Chriſt's action there, by his commandment here; and the event of it is plainly this, that as Chriſt in virtue of his ſacrifice on the Croſs intercedes for us with his Father; ſo does the Miniſter of Chriſt's Prieſthood here; that the virtue of the eternal ſacrifice may be ſalutary and effectual to all the needs of the Church both for things temporal, and eternal: and therefore it was not without great myſtery and clear ſignification, that our bleſſed Lord was pleaſed to command the repreſentation of his death and ſacrifice on the Croſs ſhould be made by breaking Bread, and effuſion of Wine; to ſignifie to us the nature and ſacredneſs of the Liturgy we are about, and that we miniſter in the Prieſthood of Chriſt, who is a Prieſt for ever after the order of *Melchiſedeck*; that is, we are Miniſters in that unchangeable Prieſthood, imitating *in the external Miniſtry*, the prototype *Melchiſedeck*: Of whom it was ſaid, * *he brought forth Bread and Wine, and was the Prieſt of the moſt high God*; and *in the internal* imitating the Antitype, or the Subſtance, Chriſt himſelf; who offered up his Body and Blood for attonement for us,

* Non ſine myſterio, ſine re, vel panis ad aram,
Vel vinum fertur cui ſuper addis aquam,
Utraq; ſub typico ritu, formaque futur'.
Melchiſedec Domino ſacrificaſſe ferunt.
Hildebert. Cenoman.
Melchiſedec Domino panem vinumq; litavit.
Chriſtus idem faciens, pactum vetus evacuavit.
Hugo Card.
——Rex ille ſalem, qui munere tali,
Myſtica præmiſit ſummi libamina Chriſti.
Claud. Marian. Victor. lib. 3. in Geneſ.

us, and by the Sacraments of Bread and Wine, and the Prayers of Oblation and Interceſſion, commands us to officiate in his Prieſthood, in the external miniſtring like *Melchiſedeck*; in the internal after the manner of Chriſt himſelf.

This is a great and a myſterious Truth, which as it is plainly manifeſted in the Epiſtle to the *Hebrews*, ſo it is underſtood by the ancient and holy Doctors of the Church. So St. *Ambroſe*. [Now Chriſt is offered, but he is offered as a man, as if he received his paſſion, but he offers himſelf as a Prieſt, that he may pardon our ſins; here in Image or Repreſentation, there in Truth, as an Advocate interceding with his Father for us.] So St. *Chryſoſtom*; *In Chriſt once the Sacrifice was offered, which is powerful to our Eternal Salvation; but what then do we? do not we offer every day? what we daily offer is at the memorial of his death, and the ſacrifice is one, not many; becauſe Chriſt was once offered, but this Sacrifice is the example or repreſentation of that.* And another: *Chriſt is not impiouſly ſlain by us, but piouſly ſacrificed, and by this means we declare the Lord's death till he come; for here through him we humbly do in Earth, which he as a Son who is heard according to his reverence, does powerfully for us in Heaven: where, as an Advocate, he intercedes with his Father, whoſe office or work it is, for us to exhibit and interpoſe his Fleſh which he took of us, and for us, and as it were to preſs it upon his Father.* To the ſame ſence is the Meditation of St. *Auſtin*; *By this he is the Prieſt and the Oblation, the Sacrament of which he would have the daily Sacrifice of the Church to be; which becauſe it is the Body of that Head, ſhe learns from him to offer her ſelf to God by him, who offered himſelf to God for her.* And therefore this whole Office is called by St. *Baſil*

in 10. ad Hebr. habetur de conſecr. diſt. 2.

De civit. Dei, lib. 10. c. 20.

εὐχὴ προσφορᾶς, the Prayer of Oblation, the great Chriſtian Sacrifice and Oblation in which we preſent our Prayers, and the needs of our ſelves and of our Brethren unto God in virtue of the great Sacrifice, Chriſt upon the Croſs, whoſe memorial we then celebrate in a divine manner, by divine appointment.

In Epiſt. 10. ad Hebr. The effect of this I repreſent in the Words of *Lyra*: [That which does purge and cleanſe our ſins muſt be cœleſtial and ſpiritual, and that which is ſuch, hath a perpetual efficacy, and needs not to be done again; but that which is daily offered in the Church, is a daily commemoration of that one Sacrifice which was offered on the Croſs, according to the command of Chriſt, Do this in commemoration of me.]

Now this holy Miniſtry and Sacrament of this death, being according to Chriſt's commandment, and in our manner a repreſentation of that eternal Sacrifice, an imitation of Chriſt's interceſſion in Heaven in virtue of that Sacrifice, muſt be after the pattern in the Mount, it muſt be as that is, *purâ prece*, as *Tertullian*'s phraſe is, by pure prayer; it is an interceſſion for the whole Church preſent and abſent in the virtue of that Sacrifice. I need add no more, but leave it to the meditation, to the joy and admiration of all Chriſtian People to think, and to enumerate the bleſſings of this Sacrament, which is ſo excellent a repreſentation of Chriſt's death, by Chriſt's commandment; and ſo glorious an imitation of that interceſſion which Chriſt makes in Heaven for us all; it is all but the repreſentation of his death, in the way of prayer and interpellation; Chriſt as Head, and we as Members; he as High Prieſt, and we as ſervants his Miniſters; and therefore I ſhall ſtop here,

here, and leave the reſt for wonder and Euchariſt: we may pray here with all the ſolemnity and advantages imaginable; we may with hope and comfort uſe the Words of *David*, *I will take the Cup of Salvation, and call upon the Name of the Lord*: we are here very likely to prevail for all bleſſings,* for this is by way of eminency, glory, and ſingularity, *Calix benedictionis*, the Cup of Bleſſing which we bleſs, and by which God will bleſs us, and for which he is to be bleſſed for evermore.

Pſal. 116.

* Hinc ergo penſemus quale ſit hoc ſacramentum, quod pro abſolutione noſtrâ paſſionem unigeniti filii imitetur: Quis enim fidelium habere dubium poſſet in ipsâ immolationis horâ ad Sacerdotis vocis cœlos aperiri, in illo Jeſu Chriſti myſterio angelorum choros adeſſe: *S. Greger. in homil. Paſchali.*

5. By the means of this Sacrament our Bodies are made capable of the reſurrection to Life and eternal Glory. For when we are *externally* and ſymbolically in the Sacrament, and by Faith and the Spirit of God *internally* united to Chriſt, and made partakers of his Body and Blood, we are joyned and made one with him, who did riſe again; and when the Head is riſen, the Members ſhall not ſee corruption for ever, but riſe again after the pattern of our Lord. If by the Sacrament we are really united and made one with Chriſt, then it ſhall be to us in our proportion as it was to him: we ſhall riſe again, and we ſhall enter into Glory. But it is certain we are united to Chriſt by it; we eat his Body and drink his Blood Sacramentally by our mouths, and therefore really and ſpiritually by our Spirits and by ſpiritual actions co-operating. * For what good will it do us to partake of his Body, if we do not alſo partake of his Spirit? but

* Humana enim caro, quæ erat peccato mortua, carni mundæ unita, incorporata, unum cum illâ affecta, vivit de ſpiritu ejus, ſicut unum corpus de ſuo ſpiritu, *St. Aug. Epiſt. ad Iren.*

certain

certain it is, if we do one, we do both; *cum naturalis per ſacramentum proprietas perfectæ ſacramentum ſit unitatis*, as St. *Hilarie*'s expreſſion is; *the natural propriety*, viz. *the outward Elements by the Sacrament*, that is, by the inſtitution and bleſſing of God, become the Sacrament of a perfect Unity, which beſide all the Premiſes, is diſtinctly affirmed in the Words of the Apoſtle; *we which are ſanctified, and he which ſanctifies are all of one*; and again, *the Bread which we break, is it not the communication of the Body of Chriſt? and the Cup which we drink, is it not the communication of the Blood of Chriſt?* plainly ſaying, that by this Holy Miniſtry we are joyned and partake of Chriſt's Body and Blood, and then we become ſpiritually one Body, and therefore ſhall receive in our Bodies all the effects of that ſpiritual Union; the chief of which in relation to our Bodies, is Reſurrection from the Grave. And this is expreſly taught by the Antient Church. So St. *Ireneus* teaches us; *As the Bread which grows from the Earth, receiving the calling of God, (that is, bleſſed by Prayer, and the Word of God) is not now common Bread, but the Euchariſt, conſiſting of two things, an earthly, and an heavenly; ſo alſo our Bodies receiving the Euchariſt, are not now corruptible, but have the hope of Reſurrection*: And again, *when the mingled Calice and the made Bread receives the Word of God*, viz. *is conſecrated and bleſſed; it is made the Euchariſt of the Body and Blood of Chriſt out of thoſe things by which our Body is nouriſhed, and our Subſtance does conſiſt: and how ſhall any one deny that the Fleſh is capable of the Gift of God, which*

Condeſcendens Deus noſtris fragilitatibus influit, oblatis vim vitæ convertens ea in veritatem proprie carnis, ut corpus vitæ quaſi quoddam ſemen vivicativum inveniatur in nobis. *S. Cyril ad Caloſyrium.*

St. Syril. l. 11. in Johan. c. 26. *Chriſtus ſuo corpore per communionem myſticam benedicens credentibus & ſecum & inter eos unum corpus efficit. de Trinit. lib.* 8.

Lib, 4. c. 34. S. Clem. Alex. lib. 2. pædag. c. 2. Bibere Jeſu ſanguinem eſt participem eſſe incorruptionis Domini. lib. 5.

which is Eternal Life, which is nouriſhed by the Body and Blood of Chriſt? And St. *Ignatius* calls the bleſſed Euchariſt, ἀθανασίας φάρμακον; the medicine of Immortality, for the Drink is his Blood, who is ἀγάπη ἄφθαρτος καὶ αἰωνία ζωή, incorruptible Love and eternal Life, σύμβολα τῆς ἡμετέρας ἀναστάσεως, ſo the Fathers of the *Nicene* Council; the Symbols of our Reſurrection, the meat nouriſhing to immortality and eternal Life, ſo St, *Cyril* of *Alexandria*; *for this is to Drink the Blood of Jeſus, to be partakers of the Lord's incorruptibility*, ſaid St. *Clement*. For Bread is Food, and Blood is Life, but we drink the Blood of Chriſt, himſelf commanding us that together with him, we may by him be partakers of eternal Life; So St. *Cyprian*, *aut quicunque ſit author Sermon. de cœna Domini.*

Ἄντιδοτον τοῦ μὴ ἀποθανεῖν. *Epiſt. ad Epheſ.* τοῦτ' ἐστὶ πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κοινωνοὺς μεταλαβεῖν ἀφθαρσίας.

6. Becauſe this is a Miniſtry of Grace by bodily Ceremonies, and conveys ſpiritual bleſſings by temporal Miniſtrations; there is ſomething alſo of temporal regard directly provided for our Bodies by the Holy Sacrament. It ſometimes is a means in the hand of God for the reſtoring and preſerving reſpectively of our bodily health, and ſecular advantages: I will not inſiſt upon that of St. *Gorgonia*, who being oppreſſed with a violent head-ach, threw her ſelf down before the Holy Table where the Sacrament was placed, and prayed with paſſion and pertinacy till ſhe obtained relief and eaſe in that very place: Nor that of St. *Ambroſe*; who having trod upon a Gentleman's foot afflicted with the Gout, in the time of miniſtration, gave him the Holy Symbols, and told him it was good for his ſickneſs alſo, and that he preſently found his cure. I my ſelf knew a Perſon of great ſanctity, who was afflicted

Vide St. *Ambroſ.* in orat. funebri Satyri fratris, & St. *Aug.* lib. 22. de civitat. Dei cap. 8.

flicted to death's door, with a vomiting, and preparing her ſelf to death by her *viaticum* the Holy Sacrament, to which ſhe always bore a great reverence, ſhe was infinitely deſirous, and yet equally fearful to receive it, leſt ſhe ſhould reject that by her infirmity which in her Spirit ſhe paſſionately longed for; but her deſire was the greater paſſion, and prevailed; ſhe received it, and ſwallowed it, and after great and earneſt reluctancy being forced to caſt it up, in zeal, and with a new paſſion took it in again, and then retained it, and from that inſtant ſpeedily recovered, againſt the hope of her Phyſician, and the expectation of all her Friends. God does Miracles every day; and he who with Spittle and Clay cured the blind man's eyes, may well be ſuppoſed to glorifie himſelf by the extraordinary Contingencies and Sacramental Contacts of his own Body. But that which is moſt famous and remarked, is, that the *Auſtrian Family* do attribute the riſe of their Houſe to the preſent Grandeur, to *William Earl of Huburg*, and do acknowledge it to be a Reward of his Piety in the venerable treatment and uſage of theſe Divine Myſteries. It were eaſier to heap together many rare contingencies, and miraculous effects of the Holy Sacrament, than to find Faith to believe them now a-days, and therefore for this whole affair I rely upon the Words of St. *Paul*, affirming that God ſent ſickneſſes and ſundry kinds of death to puniſh the Corinthian irreverent treatment of the bleſſed Sacrament; and therefore it is not to be deemed, but that life and health will be the Conſequent of our holy uſages of it: for if by our fault it is a favour of death; it is certain, by the bleſſing and intention of God a

1 Cor. 11. 26.

favour

ſavour of Life. But of theſe things in particular we have no promiſe, and therefore ſuch events as theſe, cannot upon this account of Faith and certain expectations be deſigned by us in our Communions. If God pleaſe to ſend any of them, as ſometimes he hath done, it is to promote his own Glory, and our value of the bleſſed Sacrament, the great Miniſtry of Salvation.

7. The ſum of all I repreſent in theſe few Words of St. *Hilary*. Theſe holy Myſteries being taken, cauſe that Chriſt ſhall be in us, and we in Chriſt; and if this be more than words, we need no farther inquiry into the particulars of bleſſing conſequent to a worthy Communion; for, *if God hath given his Son unto us, how ſhall not he with him give us all things elſe?* nay all things that we need are effected by this, ſaid St. *Clement* of *Alexandria*, one of the moſt Ancient Fathers of the Church of Chriſt: *Euchariſtiæ qui per fidem ſunt participes, ſanctificantur & corpore & animâ*: They who by Faith are partakers of the Euchariſt are ſanctified both in Body and in Soul.

Hac ſumpta & hauſta faciunt ut nos in Chriſto & Chriſtus in nobis ſit. lib. 8. de Trinit. habetur de conſecrat. diſt.

Lib. 2. ped. cap. 2.

Fonte renaſcentes membris & ſanguine Chriſti
Veſcimur, atque ideo templum Deitatis habemur. Sedul.

How great therefore and how illuſtrious benefits (it is the Meditation of St. Euſebius Emiſſenus) *does the power of Divine bleſſing produce? you ought not to eſteem it ſtrange and impoſſible; for how earthly and mortal things are converted into the Subſtance of Chriſt, ask thy ſelf, who are regenerated in Chriſt: Not long ſince, thou waſt a ſtranger from Life, a Pilgrim and a Wanderer from Mercy, and being inwardly*

wardly dead, thou wert baniſhed from the way of Life. On a ſuddain, being initiated into the Laws of Chriſt, and renewed by the Myſteries of Salvation, thou didſt paſs ſuddenly into the Body of the Church, not by ſeeing, but by believing; and from a Son of Perdition, thou haſt obtained to be adopted a Son of God, by a ſecret purity; remaining in a viſible meaſure, thou art inviſibly made greater than thy ſelf, without any increaſe of quantity; thou art the ſame thou wert, and yet very much another Perſon in progreſſion of Faith; to the outward nothing is added, but the inward is wholly changed; and ſo a man is made the Son of Chriſt, and Chriſt is formed in the mind of a man: As therefore ſuddenly without any bodily preception, the former vileneſs being laid down, on the ſudden thou haſt put on a new dignity, and this that God hath done, that he hath cured thy wounds, waſhed off thy ſtains, wiped away thy ſpots, is truſted to thy diſcerning, not thy eyes; ſo when thou aſcendeſt the reverend Altar to be ſatisfied with ſpiritual Food, by Faith regard, honor, admire the Holy Body of God, touch it with thy mind, take it with the hand of thy heart, even with the draught of the whole inward man.

SECT.

SECT. V.

Practical Concluſions from the preceding Diſcourſes.

THe firſt I repreſent in the Words of St. *Auguſtin*, who reduces this whole Doctrine to practice in theſe excellent Words [let this whole Affair thus far prevail with us that we may eat the Fleſh, [and drink] the Blood of Chriſt, not only in the Sacrament, which many evil Perſons do, but let us eat and drink unto the participation of the Spirit; that as Members we may abide in the Lord's Body, that we may be quickned by his Spirit, and let us not be ſcandalized becauſe many do temporally eat and drink with us, who yet in the end ſhall find eternal torments] that is, let us remember that the exterior Miniſtry is the leaſt part of it; and externally and alone it hath in it nothing excellent, as being deſtitute of the ſanctity that God requires, and the Grace that he does promiſe, and it is common to wicked men and good: but when the Signs and the thing ſignified, when the prayers of the Church, and the Spirit of God, the Word and the meaning, the Sacrament and the Grace do concur; then it is πωλλῆς ἔμον δυνάμιον, it is a venerable cup, and full of power, and more honourable than all our poſſeſſions; it is a holy thing, ſaith *Origen*, and appointed for our ſanctification. For Chriſt in the Sacrament is Chriſt under a Veil: as without the hand of Faith, we cannot take Chriſt, ſo we muſt be ſure to look here with an eye of Faith, and whatſoever glorious thing is ſaid of the

Tract. 17. in Johan. Contenti ſint ad veneratio-nem figuris defendenti-bus à vilitate ſecretum. Macrob. in ſomn. Scip. l. 1. c. 2.

St. Chryſoſt.

Ποτήριον πολ-φοισιλόν. Origen.

Ἅγιον τι καὶ ἁγιάζον πᾶς χρημασος.

the Holy Sacrament, it muſt be underſtood of the whole Sacrament, Body and Spirit, that is, the Sacramental and the Spiritual Communion.

2. Let no man be leſs confident in his Holy Faith and perſuaſion concerning the great bleſſings and glorious effects which God deſigns to every faithful and obedient Soul in the communication of theſe Divine Myſteries, by reaſon of any difference of Judgment which is in the ſeveral Schools of Chriſtians concerning the effects and conſequent bleſſings of this Sacrament. For all men ſpeak honorable things of it, except wicked perſons, and the ſcorners of Religion: and though of ſeveral Perſons like the beholders of a Dove walking in the Sun, as they ſtand in ſeveral aſpects and diſtances, ſome ſee red, and other purple, and yet ſome perceive nothing but green, but all allow and love the Beauties: ſo do the ſeveral forms of Chriſtians, according as they are inſtructed by their firſt Teachers, or their own experience conducted by their fancy and proper principles, look upon theſe glorious Myſteries, ſome as virtually containing the reward of Obedience, ſome as ſolemnities of thankſgiving and records of bleſſings, ſome as the objective increaſes of Faith, others as the Sacramental participations of Chriſt, others as the acts and inſtruments of natural Union; yet all affirm ſome great things or other of it, and by their differences confeſs the Immenſity and the Glory. For thus Manna repreſented to every man the taſte that himſelf did like, but it had in its own potentiality all thoſe taſtes and diſpoſitions eminently; and altogether, thoſe Feaſters could ſpeak of great and many excellencies, and all confeſſed it to be enough, and to be the Food of Angels:

gels: ſo it is here, it is that to every man's Faith, which his Faith wiſely apprehends; and though there are ſome who are of little Faith, and ſuch receive but a leſs proportion of nouriſhment, yet by the very uſe of this Sacrament, the appetite will increaſe, and the apprehenſions grow greater, and the Faith will be more confident and inſtructed; and then we ſhall ſee more, and feel more. For this holy nutriment is not only Food, but Phyſick too; and although to him who believes great things of his Phyſician, and of his Medicine, it is apt to do the more advantage; yet it will do its main work, even when we underſtand it not, and nothing can hinder it, but direct infidelity, or ſome of its foul and deformed Miniſters.

3. They who receive the bleſſed Sacrament muſt not ſuppoſe that the Bleſſings of it, are effected as Health is by Phyſick, or warmth by the contact and neighborhood of fire; but as Muſick one way affects the Soul, and witty diſcourſes another, and joyful tidings a way differing from both the former, ſo the operations of the Sacrament are produced by an Energy of a nature intirely differing from all things elſe; but however it is done, the thing that is done, is this, no grace is there improved, but what we bring along with us; no increaſes but what we exerciſe; we muſt bring Faith along with us, and God will increaſe our Faith, we muſt come with Charity, and we ſhall go away with more, we muſt come with truly penitential hearts, and to him that hath ſhall be given, and he ſhall have more abundantly: he ſhall be a better penitent, when he hath eaten the Sacrifice that was ſlain for our ſins, and died in the Body, that we might live in the Spirit and die no more. For he is the Bread from Heaven,

he is the Grain of Wheat, which falling into the Earth, unleſs it dies it remains alone, but if it dies, it brings forth Fruit, and brings it forth abundantly.

4. Although the words, the names and ſayings concerning the bleſſed Sacrament are myſterious and inexplicable, yet they do, nay therefore we are ſure they ſignifie ſome great thing, they are in the very expreſſion beyond our underſtandings, and therefore much more are the things themſelves too high for us: but therefore we are taught three things. 1. To walk humbly with our God; that is, in all intercourſes with him to acknowledge the infinite diſtance between his Immenſity and our Nothing; his Wiſdom and our Ignorance; his Secrets and our Apprehenſions; he does more for us than we can underſtand. It was an excellent ſaying of *Ariſtotle*, which *Seneca* reports of him, *Nunquam nos verecundiores eſſe debere, quam dum de Diis agitur*, we ought never to be more baſhful and recollect, than when we are to ſpeak any thing of God. *Timidè de poteſtate Deorum, & pauca dicenda ſunt*, ſaid *Cicero*, we muſt ſpeak of his Power and Glory, timorouſly and ſparingly, with joyfulneſs and ſingleneſs, or ſimplicity of heart: ſo the firſt Chriſtians eat their Bread, their Euchariſt; ſo we underſtand the Words of St. *Luke*. 2. To walk charitably with our diſagreeing Brother, that this may be indeed a Sacrament of Charity, and not to wonder if he be miſtaken in his diſcourſes of that which neither he nor you can underſtand. 3. Though it be hard to be underſtood, yet we muſt be careful, that with ſimplicity we admire the Secret, and accept the Myſtery, but at no hand, by Pride or Ignorance, by Intereſt or Vanity to wreſt this Myſtery

De nat. De-
o.

Myſtery to ignoble Sences, or to evil Events, or to dangerous Propoſitions, or to our own damnation.

5. What ever Propoſitions any man ſhall entertain in his manner of diſcourſing of theſe Myſteries, let him be ſure to take into his notice and memory, thoſe great Appellatives with which the pureſt Ages of the Church, the moſt ancient Liturgies, and the moſt eminent Saints of God uſe to adorn and inveſt this great Myſteriouſneſs. In the Greek Lyturgy attributed to St. *James*; the Sacramental Symbols are called, *ſanctified, honorable, precious, celeſtial, unſpeakable, incorruptible, glorious, fearful, formidable, divine*; in the uſe of which Epithets, as we have the waranty and conſent of all the Greek Churches, ſince they ever had a Liturgy; ſo we are taught only to have reverend uſages and religious apprehenſions of the Divine Myſteries; but if by any appellative we can learn a Duty, it is one of the beſt ways of entring into the Secret. To which purpoſe the Ages Primitive and Apoſtolical did uſe the Word *Euchariſt*; the name and the uſe we learn from *Origen*; the Bread which is called the *Euchariſt*, is the Symbol of our thankſgiving towards God. But it is the great and moſt uſual appellative for the Holy Supper; ὁ ἄρτος εὐχαριστία, and ἄρτον εὐχαριστηθέντα, we find in * *Ignatius*, St. *Clemens*, *Juſtin Martyr*, the *Syrian* Paraphraſt, *Origen*, and ever after amongſt the Greeks, and afterwards amongſt the Latins. By him we underſtand that then we receive great Bleſſings, ſince the very Myſtery it ſelf obliges us to great thankfulneſs. I have inſtanced in this as an example to the uſe of the other Epithets. and Appellatives which from Antiquity I have enumerated.

Τὰ περὶ τὴν προσφορὰν τίνα, καὶ ἁγιαζόντων τιμίων ἐπουρανίων, ἀῤῥήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων, ζώντα.

Ἔστι δὲ καὶ σύμβολον ἡμῖν τὸ πρὸς τὸν θεὸν εὐχαριστία ἄρτος, εὐχαριστία καλεμένη. *Lib. 8. cont. Celſum.*

* Epiſt. ad Smyr. Sect. 1. of this Chap.

6. He that desires to enter fartheſt into the Secrets of this Myſtery, and to underſtand more than others, can better learn by Love † than by Inquiry. *He that keepeth the Law of the Lord, getteth the underſtanding thereof*, ſaith the wiſe * *Ben-ſirach*; if he will prepare himſelf diligently, and carefully obſerve the diſpenſations of the Spirit, and receive it humbly, and treat it with great reverence, and dwell in the communion of Saints, and paſs through the Myſtery with great devotion and pureſt ſimplicity, and converſe with the purities of the Sacrament frequently, and with holy intention, this man ſhall underſtand more by his experience, than the greateſt Clerks can by all their ſubtilties, the Commentaries of the Doctors, and the Gloſſes of inquiſitive men; *Obey and ye ſhall underſtand*, ſaid the Prophet; and our bleſſed Saviour aſſured us, *that if we continue in his Word, then we ſhall know the truth; and if any man will do his will, he ſhall know of the Doctrine whether it be of God or no. For we have not turned from our iniquities, that we might underſtand the Truth*, ſaid Daniel: *for the love of the Lord* (ſaith the wiſe man) *paſſeth all things for illumination.*

† Nam animalis homo, hoc eſt, qui ſequitur cogitationes humanas & animales ſive naturales, non eſt capax eorum, quæ ſunt ſupra naturam & ſpiritualium, atque ita & ſpiritualem eſum carnis Dominicæ non Intelligit, cujus qui non ſunt participes, non erunt participes æternæ vitæ. *Theophylact. in cap. 6. Joh.*

* Ecclus. 21. 11.

Joh. 8. 31. 32.

Eccl. 25. 11.

7. Let no man advance the preaching of the Word of God, to the diſparagement, or to occaſion the neglects of the Sacraments. For though it be true, that Faith comes by hearing, yet it is not intended that by hearing alone Faith is ingendred; for the Faith of the Apoſtles came by ſeeing; and St. *Paul*'s Faith did not come by hearing, but by intuition and revelation; and *hearing*,

ing, in thoſe Words of St. *Paul*, does not ſignifie the manner of Miniſtration; but the whole Oeconomy of the Word of God, the whole Office of Preaching; which is done moſt uſually to Babes and Strangers by Sermon or Homily, but more gloriouſly and illuſtriouſly to men, by Sacraments. But however, be it ſo or otherwiſe; yet one Ordinance ought not to exclude the other, much leſs to diſparage the other, and leaſt of all to undervalue that which is the moſt eminent: but rather let every Chriſtian man and woman think, that if the Word miniſtred by the Spirit is ſo mighty, it muſt be more, when the Word and the Spirit joyn with the Sacrament, which is their proper ſignificatory. He that is zealous for the Word of God, does well, but let him remember, that the Word of God is a goodly Ring, and leads us into the Circles of a bleſſed Eternity; but becauſe the Sacrament is not without the Word, they are a Jewel enchas'd in Gold when they are together. The Miniſteries of the Goſpel are all of a piece, they, though in ſeveral manners, work the ſame Salvation by the conduct of the ſame Spirit. 1 Joh. c. 1. v. 1.

8. Let no man in the reception of the Sacrament, and in his expectation of Bleſſings and Events from it, limit his hopes and belief to any one particular, for that will occaſion a littleneſs of Faith, and may make it curious, ſcrupulous, and phantaſtical, rather let us adore the ſecret of God, and with ſimple expectations receive it; diſpoſing our ſelves to all the effects that may come rather with fear and indefinite apprehenſions, than with dogmatical and confident limitations; for this may beget ſcruples and diminution of value; but that hinders nothing, but ad-

vances the reverential Treatments and Opinion.

9. He that guesses at the excellency and power of the Sacrament, by the events that himself feels, but be sure to look for no other than what are *eminently* or *virtually* contained in it; that is, he must not expect that the Sacrament will make him rich; or discover to him stolen Goods, or cure the Tooth-ach, or countercharm Witches, or appease a Tempest, if it be thrown into the Sea. These are such events that God hath not made the effects of Religion, but are the hopes and expectations of vain and superstitious People. And I remember that Pope *Alexander* the Third, in the Council of *Lateran*, wrote to the Bishop of St. *Agatha* advice how to treat a woman who took the holy Sacrament into her mouth, and ran with it to kiss her Husband, hoping by that means to procure her Husbands more intense affection. But the Story tells, that she was chastis'd by a Miracle, and was not cur'd but by a long and severe Repentance.

Concil. Lat. part. 50. cap. 30.

10. He that watches for the effects and blessings of the Sacrament, must look for them in no other manner than what is agreeable to the usual dispensation; we must not look for them by measures of nature and usual expectation: not that as soon as we have received the Symbols we shall have our doubts answered; or be comforted in our Spirit, as soon as we have given thanks for the Holy Blood; or be satisfied in the inquiries of Faith as soon as the Prayers of Consecration and the whole Ministry is ended; or prevail in our most passionate desires as soon as we rise from our knees; for we enter into the blessings of the Sacrament by Prayer, and the exercise of proper Graces; both which being spiritual Instruments

of

of Virtues, work after the manner of ſpiritual Things; that is, not by any meaſure we have, but as God pleaſes; only that in the laſt event of thing, and when they are neceſſary, we ſhall find them there: God's time is beſt, but we muſt not judge his manner by our meaſures, nor meaſure Eternity by Time, or the Iſſues of the Spirit by a meaſuring Line. The effects of the Sacrament are to be expected as the effect of Prayers: not one Prayer, or one Solemn Meeting, but perſevering and paſſionate, fervent and laſting Prayers: a continual deſire, and a dayly addreſs is the way of prevailing. *In the Morning ſow thy Seed, and in the Evening withhold not thy hand, for thou knoweſt not whether ſhall proſper, either this or that, or whether they ſhall be both alike good.* Eccleſ. 11. 6.

11. He that looks for the effects and bleſſings told of to be appendent to the Sacrament, muſt expect them upon no other terms, but ſuch as are the conditions of a worthy Communion. If thou doſt find thy Faith as dead after the reception as it was before; it may be it is becauſe thy Faith was not only little, but reprovable; or thou didſt not pray vehemently, or thou art indiſpoſed by ſome ſecret diſadvantage: or thou haſt not done thy duty; and he ſhall imprudently accuſe that Phyſick for uſeleſs and unfit, that is not ſuffered to work by the incapacity, the ill Diet, the weak Stomach, or ſome evil accident of the Patient.

12. Let no man judge of himſelf, or of the bleſſings and efficacy of the Sacrament it ſelf; or of the proſperity and acceptation of his Service in this Miniſtry by any ſenſible reliſh, by the guſt and deliciouſneſs, which he ſometimes perceives, and other times does not perceive. For theſe are fine accidents and given to ſome Perſons often to

others very ſeldom, to all irregularly, as God pleaſes, and ſometimes are the effects of natural and accidental diſpoſitions, and ſometimes are illuſions. But that no man may fall into inconvenience for want of them, we are to conſider that the want of them proceeds from divers cauſes. 1. It may be the Palate of the Soul is indiſpoſed by liſtleſſneſs or ſorrow, anxiety or wearineſs. 2. It may be we are too much immerged in ſecular affairs and earthly affections. 3. Or we have been unthankful to God, when we have received ſome of theſe ſpiritual pleaſures, and he therefore withdraws thoſe pleaſant Entertainments. 4. Or it may be, we are therefore without reliſh and guſt, becauſe the Sacrament is too great for our weakneſs, like the bright Sun to a mortal eye, the Object is too big for our perceptions, and our little faculties. 5. Sometimes God takes them away, leſt we be lifted up and made vain. 6. Sometimes for the confirmation and exerciſe of our Faith; that we may live by Faith and not by Senſe. 7. Or it may be that by this drineſs of Spirit God intends to make us the more fervent and reſign'd in our direct and ſolemn Devotions, by the perceiving of our wants and weakneſs, and in the infinite inability, and inſufficiency of our ſelves. 8. Or elſe it happens to us irremediably and inevitably, that we may perceive theſe accidents are not the fruits of our labour, but gifts of God, diſpenced wholly by the meaſures of his own choice. 9. The want of juſt and ſevere diſpoſitions to the Holy Sacrament may poſſibly occaſion this uncomfortableneſs. 10. Or we do not reliſh the divine nutriment now, ſo as at other times, for want of ſpiritual maſtication, that is, becauſe we have not conſidered deeply, and meditated

meditated wiſely and holily. 11. Or there is in us too much ſelf love and delight in, and adherence to the comforts we find in other objects. 12. Or we are careleſs of little ſins, and give too much way to the daily incurſions of the ſmaller irregularities of our lives. If upon the occaſion of the want of theſe ſenſible comforts and delightful reliſhes, we examine the cauſes of the want, and ſuſpect our ſelves in theſe things, where our own faults may be the cauſes, and there make amends; or if we ſubmit our ſelves in thoſe particulars where the cauſes may relate to God, we ſhall do well, and receive profit. But unleſs our own ſin be the cauſe of it, we are not to make any evil judgment of our ſelves, by reaſon of any ſuch defect; much leſs diminiſh our great value of the bleſſings conſequent to a worthy Communion.

13. But becauſe the pardon of ſins is intended to be the great effect of a worthy Communion, and of this men are more ſolicitous, and for this they pray paſſionately, and labour earneſtly, and almoſt all their lives, and it may be in the day of their death, have uncertain Souls; and therefore of this men are moſt deſirous to be ſatisfied, if they apprehend themſelves in danger, that is, if they be convinced of their ſin, and be truly penitent; although this effect ſeems to be leaſt diſcernable, and to be a ſecret reſerved for the publication and Trumpet of the Arch-Angel at the day of Doom; yet in this we can beſt be ſatisfied. For becauſe when our ſins are unpardoned, we are under the wrath of God, to be expreſſed as he pleaſes, and in the method of eternal death: now if God intends not to pardon us, he will not bleſs the means of pardon; if we ſhall not return to his final pardon, if we ſhall not paſs through

the

the intermedial; if he will never give us glory, he will never give us the increaſe of Grace. If therefore we repent of our ſins, and pray for pardon: if we confeſs them and forſake them; if we fear God and love him: if we find that our deſires to pleaſe him do increaſe, that we are more watchful againſt ſin, and hate it more: that we are thirſty after righteouſneſs: if we find that we increaſe in duty, then we may look upon the tradition of the holy Sacramental Symbols as a direct conſignation of pardon: not that it is compleated; for it is a work of time, it is as long in doing as repentance is in perfecting, it is the effect of that, depending on its cauſe in a perpetual operation, but it is then working, and if we go on in duty, God will proceed to finiſh methods of his Grace, and ſnatch us from eternal death, which we have deſerved, and bring us unto Glory. And this he is pleaſed by the Sacrament all the way to conſign: God ſpeaks not more articulately in any voice from Heaven than in ſuch real indications of his love and favour.

14. Laſtly, ſince the Sacrament is the great ſolemnity of Prayer, and imitation of Chriſt's interceſſion in Heaven; let us here be both charitable and religious in our Prayers; interceding for all ſtates of Men and Women in the Chriſtian Church, and repreſenting to God all the needs of our ſelves and of our Relatives. For then we pray with all the advantages of the Spirit, when we pray in the Faith of Chriſt crucified, in the love of God and of our Neighbour, in the Advantages of ſolemn Piety, in the Communion of Saints, in the imitation of Chriſt's interceſſion, and in the Union with Chriſt himſelf Spiritual and Sacramental; and to ſuch Prayers as theſe nothing

nothing can be added, but that which will certainly come, that is a bleſſed hearing, and a gracious anſwer.

SECT. VI.

Devotions Preparatory to this Myſtery.

EJACULATIONS.

I.

1. I Will praiſe thee with my whole heart; before the Angels will I ſing praiſe unto thee.

2. I will worſhip towards thy holy Temple, and praiſe thy name for thy loving kindneſs, and for thy Truth, for thou haſt magnified above all thy Name, the Word of thy Praiſe.

3. In the day when I call upon thee, thou ſhalt anſwer, and ſhalt multiply ſtrength in my Soul.

4. How precious are thy thoughts unto me, O God: how great is the ſum of them? The Lord will perfect that which concerneth me: Thy mercies, O Lord, endure for ever.

5. I wait for the Lord: my Soul doth wait, and in his Word do I hope.

6. My Soul doth wait for the Lord more than they that keep the Morning Watches, that they may obſerve the time of offering the Morning Sacrifices.

7. O let my Soul hope in the Lord, for with the

the Lord there is mercy, and with him is plenteous Redemption: he ſhall redeem his People from all Iniquity.

II.

1. Our Lord is gentle and juſt: our God is merciful.

2. The Lord keepeth the ſimple: I was humbled, but the Lord looked after my Redemption.

3. O my Soul, return thou unto thy reſt: becauſe the Lord hath reſtored his good things unto thee.

4. He hath ſnatched my Soul from death, mine eyes from tears, and my feet from falling: I will therefore walk before the Lord in the Land of the living.

5. I have believed, therefore will I ſpeak: in the Aſſemblies of juſt men I will greatly praiſe the Lord.

6. What ſhall I return unto the Lord? all his Retributions are repayed upon me.

7. I will bear the Chalice of Redemption in the Kingdom of God: and in the Name of the Lord I will call upon my God.

III.

1. I will pay my Vows unto the Lord: I will then ſhew forth his Sacraments unto all the People.

2. Honourable before the Lord is the death of his Holy One: and thereby thou haſt broken all my Chains.

3. I have ſworn, and I will perform it: that I will keep thy righteous Judgmements.

4. I

4. I will greatly praiſe the Lord with my mouth, yea I will praiſe him among the Multitude.

5. For he ſhall ſtand at the right hand of the poor: to ſave him from them that condemn his ſoul.

6. His Work is honourable and glorious, and his Righteouſneſs remaineth for ever: He hath made his wonderful Works to be remembred.

7. The Lord is gracious and full of compaſſion: he hath given meat unto them that fear him: he will be ever mindful of his Covenant: he hath ſhewed his People the Power of his Works, bleſſed be God.

Prayers to be uſed in any Day or Time of Preparation to the Holy Sacrament.

I.

O *Thou Shepherd of Iſrael, thou that feedeſt us like Sheep; thou makeſt us to lie down in pleaſant Paſtures, and leadeſt us by the ſtill Waters running from the Clefts of the Rock, from the Wounds of our Lord, from the Fountains of Salvation; thou prepareſt a Table for us, and anointeſt our Heads with the Unction from above, and our Cup runneth over: let the Blood of thy Wounds, and the Water of thy Side, waſh me clean, that I may with a pure clean Soul come to eat of the pureſt Sacrifice, the Lamb ſlain from the beginning of the World.*

II.

THou giveſt thy ſelf to be the Food of our Souls in the wonders of the Sacrament, in the Faith of thy Word, in the Bleſſings and Graces of thy Spirit; Perform that in thy Servant, which thou haſt prepared and effected in thy Son; ſtrengthen my Infirmities, heal my Sickneſſes, give me ſtrength to ſubdue my Paſſions, to mortifie my Inordinations, to kill all my Sins: increaſe thy Graces in my Soul; enkindle a bright Devotion, extinguiſh all the Fires of Hell, my Luſt and my Pride, my Envy, and all my ſpiritual Wickedneſſes; pardon all my Sins, and fill me with thy Spirit, that by thy Spirit thou mayſt dwell in me, and by Obedience and Love I may dwell in thee, and live in the Life of Grace, till it paſs on to Glory and Immenſity, by the Power and the Bleſſings, by the Paſſion and Interceſſion of the Word incarnate; whom I adore, and whom I love, and whom I will ſerve for ever and ever.

III.

O Myſterious God, ineffable and glorious Majeſty; What is this that thou haſt done to the Sons of Men? thou haſt from thy Boſom ſent thy Son to take upon him our Nature; in him thou haſt opened the Fountains of thy Mercy, and haſt invited all penitent ſinners to come to be pardoned, all the oppreſſed to be eaſed, all the ſorrowful to be comforted, all the ſick to be cured, all the hungry to be filled, and the thirſty to be refreſhed with the Waters of Life, and ſuſtained with the Wine of ſelect Souls: admit me, O God, to this great effuſion of loving kindneſs, that I may partake of the Lord Jeſus, that by him I may be comforted in all my Griefs, ſatisfied in all my Doubts; healed

of

of all the Wounds of my Soul, and the bruiſes of my Spirit; and being filled with the Bread of Heaven, and armed with the ſtrength of the Spirit, I may begin, continue, and finiſh my Journey through this Valley of Tears, unto my portion of thy Heavenly Kingdom, whither our Lord is gone before to prepare a place for every loving and obedient Soul. Grant this O Eternal God, for his ſake who died for us, and intercedes for us, and gives himſelf dayly to us, our Bleſſed Lord and Saviour Jeſus Chriſt. Amen.

CHAP. II.

Of our General Preparation to the Worthy Reception of the Bleſſed Sacrament, and the Participation of the Myſteries.

IN all the Scriptures of the New Teſtament, there are no words of particular duty relating to the Bleſſed Sacrament, and expreſſing the manner of our addreſs to the Myſteries, but thoſe few Words of St. *Paul*, *Let a man examine himſelf, and ſo let him eat.* The Apoſtle expreſſes one duty, and intimates another. The duty of preparation is expreſſed; but becauſe this is a relative Duty, and is not for it ſelf, but for ſomething beyond, he implies the other to be the great duty to which this preparation does but miniſter. 1. A man muſt examine himſelf. 2. And a man muſt eat. A man muſt not eat of theſe Myſteries till he be examined; for that were dangerous, and

1 Cor 11.28.

and may prove fatal: but when a man is examined, he muſt eat; for elſe that Examination were to no purpoſe.

SECT. I.

Of Examination of our Selves in order to the Holy Communion.

THere is no duty in Chriſtianity that is partly ſolemn and partly moral, that hath in it more ſolemnity and more morality than this one duty; and in the greateſt declenſion of Religion, ſtill men have fear when they come to receive this Holy Sacrament. They that have no Religion will fear when they come to die; and they who have but a little, will fear when they come to communicate. But although men who believe this to be the greateſt ſecret and ſacredneſs of our Religion, do more in their addreſſes to this than to any thing elſe, yet many of them that do come, conſider that they are only commanded to examine themſelves; and *that* according to the ordinary methods is eaſily done. It is nothing but asking our ſelves a few Queſtions: Do I believe? Do I repent? And am I in Charity? To theſe the Anſwers are ready enough; I do believe that Chriſt gave his Body and Blood for me, as for all mankind; and that Chriſt is myſtically preſent in the Sacrament; I have been taught ſo all my life, and I have no reaſon to doubt it. 2. I do alſo repent according to the meaſures I am taught: I am ſorry I have ſinned, I wiſh I had not done it;

and

and I promiſe to do ſo no more; and this I do conſtantly before every Communion, and before the next comes I have reaſon enough to renew my Vows; I was never ſo good as my word yet, but now I will. 3. I am alſo in Charity with all the World, and againſt this good time, I pray to God to forgive them; For I do. This is the uſual examination of Conſciences; to which we add a faſting day, and on that we ſay more prayers than uſual, and read ſome good diſcourſes of the Sacrament, and then we are dreſſed like the friends of the Bridegroom, and with confidence come to the Marriage Supper of the Lamb. But this examination, hath it ſelf need to be examined. *Noah* laboured an hundred years together, in making the Ark, that he and a few more might be ſaved; and can we think in an hour to prepare our ſouls for the entertainment of him that made all the World; This will very hardly be done. For although our duty of preparation is contained in this one word, of [*Try*, or *Examine*] it being after the manner of myſteries, myſteriouſly and ſecretly deſcribed, yet there is great reaſon to believe that there is in it very much duty, and therefore we ſearch into the ſecret of the Word, and to what purpoſes it is uſed in the New Teſtament.

1. It ſignifies to try and ſearch, to enter into the depths and ſecrets, the varieties and ſeparations and diviſibilities of things. The word is taken from the tryers of Gold, which is tryed by the touchſtone, and in great caſes is tryed by the fire. And in this ſence St. *Paul* might relate to the preſent condition of the Chriſtians, who were often under a fiery tryal. For the holy Communion being uſed by the Primitive Chriſtians according

Δοκιμαζίτω καὶ ὁ χρυσοῦ δοκιμάζομεν, ἔτι καὶ παρὰ δοκιμάζομεν, ἔτι καὶ παρὰ δοκιμασίας.

to its intention, was indeed a great Conſolation to the Martyrs and Confeſſors, as appears often in St. *Cyprian*: and this bleſſing and deſign was myſtically repreſented to the Church in the circumſtance of the Inſtitution, it being done immediately before the paſſion: they who were to paſs through this fiery tryal, ought to examine themſelves againſt this Solemnity in order to that laſt tryal, and ſee whether or no they were Veſſels of Sanctification and Honour; for none elſe were fit to communicate, but they alſo that were fit to die; Chriſt would give himſelf to none but to them who are ready to give themſelves for him; according to that saying of Chriſt;* *If any man hear my voyce and open the door, I will come in to him and ſup with him, and he with me. To him that overcometh will I grant to ſit with me, &c.* That is, thoſe who are tried by the experiments of great love, and a great patience, that out of love are willing to ſuffer, and with patience do ſuffer unto the end; theſe are the Gueſts at my Heavenly Table: for labour and affrightment put a price upon the Martyr's Crown, while his virtue grows in danger, and like the water-plants ever grow higher than the Floods. Now the uſe that we can make of this ſence of the word is that we alſo are to examine what we are likely to be, or what we have been in the day of Perſecution;

Non edit Iſrael ſine amaris caulibus agnum,
Tolle tuam, Chriſtum qui cupis eſſe, crucem,
Quos amat, ærumnis etenim Deus angit, at illis
Fœtior exhauſto palma labore venit.

Lib. de lapſis, & Epiſt. 54. Nunc non infirmis ſed fortibus pax neceſſaria eſt; nec morientibus, ſed viventibus communicatio à nobis danda eſt: ut quos excitamus & hortamur ad prælium; non inermes & nudos relinquamus ſed protectione ſanguinis & corporis Chriſti muniamus: & cum ad hoc fiat Euchariſtia, ut poſſit accipientibus eſſe tutela, quos tutos eſſe contra adverſarium volumus, munimento Dominicæ ſaturitatis armemus.

* Rev. 3. 20, 21.

——ſit laurea juſtis
Ex pretio quod terror agit, manſuraque virtus.
Creſcit in adverſis, quæ teſtibus uſa periclis
Ad meritum diſcrimen habet ——

Arat. Diacon. lib. 2. in acta.

Perſecution; how we have paſſed through the fire? Did we contract the ſmell of fire, or the pollution of ſmoke? Or are we improved by the purification of the diſcerning flames? Did we do our duties then, and then learn to do them better? Or did we then only like glaſs, bend in all the flexures and mobilities of the flame, and then mingle with the Aſhes, incorporating with the intereſts and fouleſt pollutions of the World? Or were we like Gold, patient of the hammer, and approved by the Stone of tryal? Like Gold in the fire, did we untwiſt our ſelves from all complications and mixtures with impurer droſs? Certain it is, that by perſecution and by money * men are in all capacities and relations, beſt examined how they are in their Religion and their Juſtice.

* Eccluſ. 31. 9.

Sometimes God tries his Friends as we try one another, by the infelicities of our lives; when we are unhappy in our affliction, if we be not unhappy in our Friend too, he is a right good one, and God will eſteem of us ſo, if we can ſay with *David*, *Though thou haſt ſmitten us into the place of Dragons, yet have we not forgotten thee*; and *my Soul is alway in my hand*, that is, I am always in danger and trouble, and I bear death about me, *yet do I not forſake thy Commandments*. This indeed is God's way of Examination of us; but that's all one; for we muſt examine our ſelves here in order to our duty and ſtate of being, as God will examine us hereafter in order to what we have been and done. And there is no greater teſtimony of our being fit to receive Chriſt, than when we are ready to die for him. But this is a final trial; we muſt have ſome ſteps of progreſſion, before we come thus far.

Δοκίμαζε τὰς φίλας ἐκ τῆς περὶ τὸν βίον ἀσθενείας.

2. There is a way ſomething leſs than this;

Ἐνίστη δὲ αὐτὸν καὶ ἐξετάζετο ὁ βίος, δοκιμαζόντες, ἀντὶ τοῦ εἰς ἄνδρας ἐγγεγράφθαι, Suidas, ὑπὲρ τῆς πράξεων τῆς χρεσίμων τὰς εἰ φερούσας δοκιμάζειν.

Lycurgus inſtituted among the *Spartans*, that the Princes, the Magiſtrates, the Soldiers, and every Citizen that was capable of Dignity ſhould be tryed; *They examined their lives whether they had lived according to the rate of their Employment or pretenſions*; and thoſe who were ſo examined were called δοκιμαζόντες tried and examined men; and if they were Perſons quitting themſelves like men, they were aſcribed in the number of the good Citizens. That is our way, to try whether we be inſtructed and rightly prepared to this good Work, and that is to be examined by a courſe and order of good Works, that was the old and true way of examining.

For examination is but a relative duty, and nothing of it ſelf, for no man is the better for being examined, if being examined there follows nothing after it. He that is examined, either muſt be approved, or elſe in St. *Paul*'s phraſe he is ἀδόκιμος, a Reprobate; and to what purpoſe is it that every man ſhould examine himſelf, but in caſe that he find himſelf unfit, to abſtain and forbear to come; for if he comes unworthy he dies for it; and therefore to *Examine* muſt ſignifie; let every man examine himſelf, ſo that he be approved; and ſo the word is uſed by St. *Paul*, Happy is he that doth not condemn himſelf *in that which he approveth*: The word ſignifies both to examine and to prove, that is indeed to examine as wiſe men ſhould; [δοκιμάσας ἀντὶ τοῦ κρίνας, ſaith *Suidas*] it is all one as to judge righteous Judgment after due examination; and that is expreſly added by the Apoſtle, in the ſame Chapter, after the Precept of Examination, *Judge your ſelves that you be not judged of the Lord*; that is, your examination of your ſelves will prevent the

Rom. 14. 22. ἐν ᾧ δοκιμαζειν.
Phil. 1. 4. 10.
Gal. 6. 4.
Epheſ. 5. 10.

the horrors of the eternal ſcrutiny; your condemnation of your ſins will prevent God's condemnation of you for them; and then when you examine ſo as to judge, and ſo condemn your ſins that you approve your ſelves to God and your own Conſciences, then you have examined rightly.

The ſence then is this: Let a man examine and prove himſelf, whether he be fit to come to the holy Communion, and ſo let him eat, not ſo if upon examination he be found unfit: but becauſe it is intended he ſhould come, and yet muſt not come without due and juſt preparations, let him who comes to the holy Communion, be ſure that he worthily prepare himſelf.

Theſe then are the great Inquiries: 1. How a man ſhall ſo examine himſelf, as to know whether he be fit or no. 2. What are thoſe neceſſary diſpoſitions without which a Man cannot be worthily prepared. The firſt will repreſent the general Rules of Preparation. The ſecond Inquiry will conſider the more particular.

SECT. II.

Of the Examination of our Deſires.

EVery one that comes to the holy Sacrament muſt have earneſt affections and deſires towards God and Religion, and particularly towards theſe Divine Myſteries, and therefore he muſt examine accordingly, whether or no he be

willing and paſſionately deſirous to do all his duty? His ſaying that he is ſo, I do not ſuppoſe to be a ſufficient ſatisfaction to a ſerious Inquiry, unleſs he really feels himſelf to be ſo. For we find that all men pretend that they have earneſt deſires to be ſaved; and very many eſpying the Beauties of Wiſdom, the Brightneſs of Chaſtity, the Health of Temperance, the Peace of meek Perſons, and the reputation and joy of the charitable; wiſh that they were ſuch excellent Perſons. But they conſider not, that it is the ſplendor, not the vertue; the reputation, not the uſefulneſs; the reward, and not the duty that they are in love withal: our deſires of Holineſs are too often like our deſires of being cut of the ſtone, or ſuffering cauſticks or cupping-glaſſes, an unwilling willingneſs, a hard and a fatal neceſſity, and therefore ſomething of a conſequent choice; ſince it can be no better, it muſt be no worſe: but this can never make our duty pleaſant, we can never be heartily reconciled for the things of God as long as we feel ſmart and pain in the Miniſteries of Religion: we *ſuffer* Religion, and endure the Laws of God, but we *love* them not. He that comes to God whether he will or no, confeſſes the greatneſs of God and the demonſtrations of Religion, but ſees no amability and comelineſs in it; and ſhall find as little of the reward.

It is true that force and fear may bring us in to God; and *the Fear of the Lord is the beginning of Wiſdom*; and Chriſt ſaid, *compel them to enter*, and our natural needs, and our ſuperinduced calamities may force us to run to God, and affright us into Religion as into a Sanctuary: but then if we enter at this door we muſt examine whether we be

be taken with the beauties of the interior houſe; does fear make us look, and does looking make us like? If holy deſires, and love be not in the beginning or the progreſſion, we ſhall do the work of Grace pitifully, and our preparations coldly, and our attentions diſtractedly, and receive the Sacraments without effect.

Now concerning our deſires, we ſhall beſt judge of them by the proper effects and ſignifications of deſire.

Signs and Indications of the Sincerity and Heartineſs of our Deſires.

Are his affections warm and earneſt, inquiſitive and longing, intereſted and concerned in the things of God? I do not ſay it is neceſſary thut he find thoſe paſſions and degrees of fierceneſs, which paſſionate Perſons find in ſenſual objects. But yet it is very fit that we enquire concerning thoſe degrees and exceſſes of deſire; not that he is unfit who finds them not; but that they who have them, can alſo receive comfort in their Inquiry, and become Examples to others, and invite them forwards by the Argument of amability which they feel.

But our paſſions and deſires are ſo to be inquired of, that we find no reſt in our Souls concerning this Queſtion, unleſs we do indeed ſet a high value upon theſe Myſteries; and love to partake of them * and deſire them reaſonably, and without very great cauſe not to admit the opportunities which the Church

* Ut perdent propriam mortalia corpora vitam.
Si nequeunt eſcas ſumere corporeas:
Sic animæ niſi deliciis rationis alantur
Dum Verbi æterni pane carent, pereunt.
Nam quid erit quod dira procul faſtidia pellat.
Cum ſe ipſo refugit mens ſaturare Deo?
Proſper. Epigr.

gives and requires us to uſe, and to exceed the loweſt meaſure of the Law, for he that only communicates when he is commanded, communicates in obedience but not in love, for though obedience to God is love, yet our obedience to man is moſt commonly *fear*; at leaſt we cannot ſo well be ſure that we are paſſionate enough, and have love enough to theſe Myſteries, when the Law of men, that is, when ſomething *without* is our meaſure. For Eccleſiaſtical Laws have neceſſity moſt commonly for their limit; and that is the leaſt of all holy meaſures, leſs than their determination we cannot go and be innocent: but if we will make judgment concerning our love and our deſires, we muſt frequent theſe holy Myſteries by the meaſures and ſuggeſtion of ſomething that is within; if it be love, it will have no meaſures but it ſelf, and nothing can give it limits but the circumſtances of things themſelves and the poſſibilities of our Perſons and Affairs.

2. Beſides this coming upon neceſſity our deſires are very much to be ſuſpected, if compliance and cuſtom or reputation be the ingredients, and prevail above any better motive that can be obſerved. As force makes Hypocrites, ſo favour and ſecular advantages, make Flatterers in Religion, and when a Prince or Ruler, a Maſter of a Family, or any one that hath power to oblige, is heartily religious, Religion will quickly be in faſhion. Thoſe Perſons which come upon ſuch Inducements, are by our bleſſed Saviour ſignified by the Parable of the Corn that fell by the High-way, they preſently receive it with joy, and it ſprings quickly if the Sun ſhines, but when Perſecution comes, they hang the head, and ſlack their pace, and appear ſeldom, and ſhew that they

they had no depth of Root. Theſe men ſerve God when Religion is rich and proſperous, they come to Chriſt for the Loaves, but care but little for the Myſtery. As long as the Religion ſtayes at this Port, it is good for nothing, and the very entry it ſelf is ſuſpicious, fear is better than this, but if it paſs on to create an effective and material love, it will be well at laſt.

3. They that are eaſily diverted from communicating and apt to be excuſed from the Solemnity, theſe men have juſt cauſe to ſuſpect their deſires to be too cold to kindle the fires upon this Altar, and to conſume this Sacrifice, they have not love, and come againſt their will, ſome men are hindred by every thing; if a Stranger come to the Houſe, if they be indiſpoſed with a little Head-ach, if they have Affair of the World, if a Neighbor be angry with them, if a merry meeting be appointed the day before; this is a ſuſpicious indifferency and lukewarmneſs. They that are not deſirous to uſe all opportunities and to take all advantages, and long for all the benefits, want very much of that hunger and thirſt after the Righteouſneſs of God which is fulfilled in thoſe Myſteries, and to which Chriſt hath promiſed ſuch ample ſatisfaction. I do not ſay that every man is bound to communicate every time that he can have it, and that it is lukewarmneſs not to deſire it ſo often as it is in our power, but he that refuſes it, when it is in his opportunity, when his circumſtances are fitted, when by the meaſures of Piety and Religion, it is decent and uſeful to him to do it (of which I ſhall afterwards give an account) that man is guilty of a criminal indifference, and when he does come, may fear that he hath not ſpiritual hunger enough

nough for ſo Divine a Banquet.

4. They that in their Preparation take the leaſt meaſures that are practiſed or allowed, and reſt there and encreaſe not, have neither value for the Sacrament, nor deſires of the Bleſſing, nor expectations of any Fruit; and therefore cannot have this holy appetite in due proportion, becauſe they ſee no ſufficient moving cauſe, and they look for little, and find leſs, and therefore can never be true deſirers: For he that thinks there is no great matter in it, will have no great ſtomach for it, and he that will do no great matter for it, certainly expects no great excellency in it; and ſuch are all they that take the leaſt meaſures of Preparation; who therefore ſhall find the leaſt meaſures of bleſſing, and in ſpiritual things that which is called *poſitively* the leaſt, is juſt none at all; he that *ſhall be called leaſt in the Kingdom*, ſhall be quite ſhut out. This is an indifferency both in the cauſe and in the effect: They feel no great Bleſſings conſequent to their reception, and therefore their affections are cold, and becauſe they are ſo, they ſhall for ever be without the Bleſſing.

5. They only can be confident that their deſires are right, who feel ſharpneſſes and zeal in their acts of love. For in ſpiritual things every abatement is by the mixture of the contrary, and therefore when things are indifferent, we cannot tell which ſhall be accepted or accounted of; and when there is as much evil as good, the evil is only abated, but the good deſtroyed, and is not accepted; and therefore till the Victory be clear and evident, we cannot have much comfort; but the ſtrong deſire is only certain and comfortable to the Spirit. Great deſires are a great pain, and

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the *Spouſe* in the *Canticles* complains that ſhe is *ſick of love*, and then calls upon Chriſt to *comfort her with flaggons of Wine*. Leſs deſires than the greateſt, if they be real and effective of the work, are fit for ſuch Perſons as are not the greateſt in Religion; but in all Spiritual Progreſſions we are ſure our deſires ſhall never ceaſe growing, till they be full of God, and are ſwell'd up to Immenſity; and till they come to ſome greatneſs, that they are like hunger ard thirſt, or like the Breſts of a fruitful Nurſe, full and in pain till they be eaſed, we cannot be ſo confident that things are well with us in this particular. Are we in trouble till we converſe with our Lord in all the ways of Spiritual Entercourſe? Do we rejoyce when a Communion-day comes? And is our Joy fixed upon conſideration of that holy neceſſity of doing good Works at that time eſpecially, and receiving the Aids of Grace, and the Helps of the Sacrament liberally? When it is thus, it is well; that we can be ſure of: All meaſures of deſire which are ſo little, that we can compare them to no natural ſimilitude of earneſtneſs and appetite, we can only ſay that they are yet very uncomfortable; and if we come often and pray that we may have lively reliſh and appetite to the Myſteries, it may be well in time; but as yet we cannot be ſure that it is ſo.

There is only in this caſe one help to our Examination and our Confidence: He that comes becauſe God commands him, it is direct and certain Obedience to the Words of Chriſt, or in a deep ſorrow for his ſins, coming either in hopes of remedy; or in a great apprehenſion of his infirmity, addreſſing himſelf either for ſupport and ſtrength; this man, although he feels no ſenſual

punctures

punctures and natural ſharpneſſes of deſire, yet he comes well, and upon a right Principle: For St. *Auſtin* reckoning what prædiſpoſition is neceſſary by way of preparation to the holy Sacrament, reckons *hunger, and the ſenſe of our ſins and our infirmities*; but if he wants the pleaſure of theſe paſſionate Indications, he muſt be careful that he be ſure in the intellectual and religious choice; for that is the thing which is intended to be ſignified by all the exteriour paſſions; but when he hath no ſign, he muſt be the more careful he have the thing ſignified, and then all is right again.

But happy is that Soul which comes to theſe Springs of Salvation, as the Hart to the Waterbrooks, panting and thirſty, longing and paſſionate, weary of ſin, and hating vanity, and reaching out the heart and hands to Chriſt; and this we are taught by the ſame Myſtery repreſented under other Sacraments; the Waters of the Spiritual Rock of which our Fathers drank in the Wilderneſs; the Rock was Chriſt, and thoſe Waters were his Blood in the Sacrament: and with the ſame appetite they drank thoſe Sacramental Waters withal, we are to receive theſe Divine Myſteries Evangelical.

Now let us by the Aids of Memory and Fancy conſider the Children of *Iſrael* in the Wilderneſs, in a barren and dry Land where no Water was, march in duſt and fire, not wet with the dew of Heaven, wholly without moiſture, ſave only what dropt from their own brows; the Air was fire, and the Vermin was fire; the flying Serpents were of the ſame cognation with the firmament, their ſting was a flame, their venom was a Feaver, and the feaver a Calenture, and their whole ſtate of

of abode and travel was a little Image of the day of Judgment, when the Elements ſhall melt with fervent heat; Theſe men like Salamanders walking in fire, dry with heat, and ſcorched with thirſt, and made yet more thirſty by calling upon God for Water; ſuppoſe, I ſay, theſe thirſty Souls hearing *Moſes* to promiſe that he will ſmite the Rock, and that a River ſhould break forth from thence, obſerve how preſently they ran to the foot of the ſpringing Stone, thruſting forth their heads and tongues to meet the Water, impatient of delay, crying out that the Water did not move like Light, all at once; and then ſuppoſe the pleaſure of their drink, the unſatiableneſs of their deſire, the immenſity of their appetite; they took in as much as they could, and they deſired much more. This was their Sacrament of the ſame Myſtery, and this was their manner of receiving it, and this teaches us to come to the ſame Chriſt with the ſame deſires. For if that Water was a Type of our Sacrament, or a Sacrament of the ſame ſecret bleſſing, then that thirſt is a ſignification of our duty, that we come to receive Chriſt in all the ways of reception with longing appetites, preferring him before all the Intereſts of the World, as Birds do Corn above Jewels, or hungry men Meat before long Orations.

For it is worth obſerving, that there being in the Old Teſtament thirteen Types and Umbrages of this holy Sacrament, eleven of them are of Meat and Drink: ſuch are * the Tree of Life in the midſt of Paradice; * the Bread and Wine of *Melchiſedeck*, * the fine Meal that *Sarah* kneaded for the Angels Entertainment, * the Manna, * and the roaſted Paſchal

chal Lamb (*a*) * the ſpringing Rock, * and the Bread of Propoſition to be eaten by the Prieſts, * the Barly Cake in the Hoſt of *Midian*, * *Sampſon*'s Fathers Oblation upon the Rock, * the Honey-comb that opened the eyes of *Jonathan*, * and the Bread which the Angel brought to *Elijah*, in the ſtrength of which he was to live forty dayes; all this is to ſhew, that the Sacrament is the Life of the Spiritual Man, and the Food of his Soul, the Light of his Eyes, and the Strength of his Heart, and not only all this, and very much more of this nature, but to repreſent our duty alſo, and the great Principle of Preparation: Meat is the Object, and Hunger is the Addreſs. The Wine is the Wine of Angels; but if you deſire it not, what ſhould you do with it? for the Wine that is not to ſatisfie your need, can do nothing but firſt miniſter to Vanity, and then to Vice; firſt to Wantonneſs, and then to Drunkenneſs.

(*a*) Sint deſiderii poſt eſcas pocula magni:
Præſertim, quia carnes aſſas ſumpſimus agni.
Aſſa caro nobis facit ora magis ſitibunda,
Quam tenere carnes, quas mollis decoquit unda. *Petruſ. Bleſenſ.*

St. *Auſtin* expreſſing the affections of his Mother *Monicha* to the Bleſſed Sacrament, ſays, *That her Soul was the Ligatures of Faith united ſo firmly to the Sacrifice which is diſpenſed in the Lord's Supper, that a Lion or a Dragon could not drag her away from thence*, and it was ſaid of St. *Catherine*, *That ſhe went to the Sacraments as a ſucking Infant to his Mothers breaſts*: and this Similitude St. *Chryſoſtom* expreſſes elegantly, [*See you not with what pretty earneſtneſs and alacrity Infants ſnatch their Nurſes breaſt? How they thruſt their lips into the fleſh, (like the ſting*

In actis Lovanienſibus dicitur de B. Ida ex ore & naribus fluere ſanguinem ſolere, qui non ſiſtebatur donec ad Sacram menſam ſe ſiſteret ad ſedandum vehemens ejus communicandi cum eo quem ardenter amaverat deſiderium. cap. 9.

ſting of a Bee.) Let us approach to this Table with no leſs deſire, and with no leſs ſuck the Nipple of the holy Chalice; yet with greater deſire let us ſuck the Grace of the Holy Spirit.] And it is reported that our Bleſſed Lord taught St. *Mechtildis*, *When you are to receive the holy Communion, deſire and wiſh to the praiſe of my Name to have all deſire and all love that ever was kindled in any heart towards me, and ſo come to me; for ſo will I inflame, and ſo will I accept thy love, not as it is, but as thou deſireſt it ſhould be in thee.*

In Matth. cap. 26. hom. 83. Προσίωμεν τοίνυν μὴ δεδιότες καὶ ἀναπεπταμένης ἔχοντες τῆς ἀγάπης, καὶ ὑπομένωμεν τιμαρίαν. S. Chryſoſtom. 24. in 1. ad Corinth.

Come unto me all ye that are weary and heavy laden, ſaith Chriſt, that is, they that groan under the burden of their ſins, and feel the load of their infirmities, and deſire pardon and remedy, they that love the Inſtruments of Graces as they are Channels of Salvation: they that come to the Sacrament out of earneſt deſires to receive the bleſſings of Chriſt's Death, and of his Interceſſion, theſe are the welcome Gueſts; for ſo, ſaith God, *Open thy mouth wide, and I will fill it*, for *he hath filled the hungry with good things*: ſaid the holy Virgin Mother, for Chriſt is food and refreſhment to none elſe: for the full he hath ſent empty away.

If therefore you underſtand your danger, and deeply reſent the evil of your infirmities and ſinful ſtate; if you confeſs your ſelves miſerable, and have all correſponding apprehenſions; if ye long for remedy, and would have it upon any terms; if you be hungry at your very heart, and would fain have food and phyſick, health and ſpiritual advantages; if you underſtand what you need and deſire what you underſtand; if theſe deſires be as great as they are reaſonable, and as laſting

laſting as they are great; if they be as inquiſitive as they are laſting, and as operative as they are inquiſitive, that is, if they be juſt and reaſonable purſuances of the means of grace; if they carry you by freſh and active appetites to the Communion, and that this may be to purpoſe, if they fix you upon ſuch methods as will make the Communion effect that which God deſigned, and which we need, then we ſhall perceive the bleſſings and fruits of our holy deſires; according to thoſe words of *David* (as it is rendred in the vulgar Latin) *the Lord hath heard the deſire of the poor; and his ear hath hearkned to the preparation of their heart.* An earneſt deſire is a good preparation, and God will attend unto it. Concerning this therefore we are firſt to examine our ſelves. Upon the account of our earneſt deſires, it is ſeaſonable to inquire, whether to communicate frequently, be an inſtance of that holy deſire which we ought to have to theſe ſacred Myſteries? and whether all men be bound to communicate frequently, and what meaſure is the ſafeſt and beſt in this inquiry? But becauſe the anſwer to this depends upon ſome other propoſitions of differing matter, I reſerve it to it's proper place, where it will be a conſequent of thoſe propoſitions.

Chap. 5. Sect. 4.

SECT. III.

SECT. III.

Of our Examination concerning Remanent Affections to Sin.

HE *that deſires to communicate worthily, muſt examine himſelf whether there be not in him any affection to ſin remaining.* This examination is not any part of repentance, but a trial of it; for of preparatory repentance, I ſhall give larger accounts in it's own place; but now we are to try whether that duty be done, that if it be we may come; if not, we may be remanded, and go away till we have performed it; for he that comes muſt have repented firſt; but now he is to be examined whether he have or no done that work ſo materially, that it is alſo proſperouſly, that is, whether he have done it, not only ſolemnly and ritually, but effectively, whether he have ſo waſhed, that he is indeed clean from any foul and polluting principle.

When the Heathens offered a Sacrifice to their falſe gods, they would make a ſevere ſearch to ſee if there were any crookedneſs or ſpot, any uncleanneſs or deformity in their Sacrifice The Prieſt was wont to handle the liver, and ſearch the throbbing heart; he inquires if the blood ſprings right, and if the lungs be ſound, he thruſts his hand into the region of the lower belly, and looks if there be an ulcer, or a ſchyrrus a ſtone or a bed of gravel. Now the obſervation

Et fibras pecorum & ſpirantia conſulit exta. Virg.

which *Tertullian* makes upon theſe Sacrifical Rites is pertinent to this rule. When your impure Prieſts look after a pure Sacrifice, why do they not rather inquire into their own heart than into the lambs appurtenance? why do they not ask after the luſt of the Sacrificers, more than the little Spot upon the Bulls Liver? the rites of Sacrifices were but the monitions of duty; and the Prieſts inquiry into the purity of the beaſt was but a precept repreſented in ceremony and hieroglyphick, commanding us to take care that the man be not leſs pure and perfect than the beaſt. For if an unclean man brings a clean Sacrifice, the ſacrifice ſhall not cleanſe the man, but the man will polute the Sacrifice; let them bring to God a ſoul pure and ſpotleſs, leſt when God eſpying a ſoul humbly lying before the Altar, and finding it to be polluted with a remaining filthineſs, or the reproaches of a ſin, he turns away his head and hates the Sacrifice. And God who taught the Sons of *Iſrael* in figures and ſhadows, and required of the Levitical Prieſts to come to God clean and whole, ſtraight, and with perfect bodies, meant to tell us that this bodily precept in a carnal Law, does in a ſpiritual Religion ſignifie a ſpiritual purity. For God is never called the lover of bodies, but *the great lover of ſouls*; and he that comes to redeem our ſouls from ſin and death, from ſhame and reproach, would have our ſouls brought to him as he loves them; An unclean ſoul is a deformity in the eyes of God; it is indeed ſpiritually diſcern-

Miror cum hoſtiæ probantur penes vos à vitioſiſſimis Sacerdotibus, cur præcordia potius victimarum quàm ipſorum ſacrificantium examinantur. *Apolog. c.* 30.

Submoneetur in his Symbolis ut quoties accedunt ad altaria, vel nuncupaturi vota, vel reddituri nullum vitium, nullumque morbum afferant in animâ. *Philo.*

Conentur omnino nitidam & immaculatam [animam] in conſpectu Dei producere ne viſam averſetur. *Philo.*

Si mortale corpus multo magis immortalem animam. *idem.*

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ed, but God hath no other eyes but what are ſpirits and flames of fire.

Here therefore it concerns us to examine our ſelves ſtrictly and ſeverely, always remembring that to examine our ſelves (as is here intended) is it not a duty compleated by examining; for this carries us on to the Sacrament, or returns us to the mortifications of repentance.

Salvatorem noſtrum (fratres chariſſimi) ſuſcepturi, totis viribus debemus nos cum ipſius adjutorio præparare, & omnes latebras animæ noſtræ diligenter aſpicere, ne forte ſit in nobis aliquod peccatum abſconditum, et quod conſcientiam noſtram confundat & mordeat; & oculos Divinæ Majeſtatis offendat. *S. Ambroſ. de Sacram.*

But ſometimes our ſins are ſo notorious, that they go before unto judgment and condemnation, and they need no examining; and whatſoever is not done againſt our wills, cannot be beſides our knowledge, and ſo cannot need *examination* but *remembring* only, and therefore I do not call upon the drunkard to examine himſelf concerning temperance, or the wanton concerning his uncleanneſs, or the oppreſſor concerning his cruel covetouſneſs, or the cuſtomary ſwearer concernning his prophaneneſs. No man needs much enquiry to know whether a man be alive or dead when he hath loſt a vital part.

But this caution is given to the returning ſinner, to the repenting man, to him that weeps for his ſins, and leaves what was the ſhame of his face, and the reproach of his heart. For we are quickly apt to think we are waſhed enough, and having remembred our ſhameful falls, we groan in method, and weep at certain times; we bid our ſelves be ſorrowful, and tune our heart-ſtrings to the accent and key of the preſent ſolemnity; and as ſorrow enters in a dreſs and imagery when we bid her, ſo ſhe goes away when

the ſcene is done. Here, here it is that we are to examine whether ſhows do make a real change; whether ſhadows can be ſubſtances, and whether to begin a good work ſplendidly can effect all the purpoſes of it's deſignation. Have you wept for your ſin, ſo that you were indeed ſorrowful and afflicted in your ſpirit? Are you ſo ſorrowful that you hate it? Do you ſo hate it that you have left it? And have you ſo left it, that you have left it all, and will you do ſo for ever? Theſe are particulars worth the enquiring after. How then ſhall we know.

Signs by which we may examine and tell whether our affections to ſin remain.

1. Becauſe in examining our ſelves concerning this, we can never be ſure but by the event of things, and the heart being deceitful above all things, we ſecretly love what we profeſs to hate, we deny our lovers, and deſire they ſhould ſtill preſs us, we command away the ſin from our preſence, for which we die if it ſtays away; therefore while we are in this preparatory duty of examination, the beſt Sign whereby we can reaſonably ſuppoſe all affection to ſin be gone away, is if we really believe that we ſhall never any more commit that ſin to which we are moſt tempted, and moſt inclined, and by which we moſt frequently fall. Here is a copious matter for examination.

2. When thou doſt examine thy ſelf, thou canſt not but remember how often thou haſt ſinned by wantonneſs, perhaps, or by intemperance; but now thou ſayeſt thou wilt do ſo no more. If thou hadſt never ſaid ſo, and failed, it might have been likely

likely enough; but the Sun does not riſe and ſet ſo often as thou haſt ſinned and broken all thy holy vows; and thy reſolution to put away thy ſin is but like *Amnon* thruſting out his Siſter after he had enjoyed her and was weary: Sin looks ugly after it hath been handled; and thou having loſt thy innocence and thy peace for nothing but the exchange of ſhame and indignation, thou art vexed, peeviſh, and unſatisfied, and then thou reſolveſt thou wilt ſin no more. But thou wilt find this to be no *great matter*, but a *great deception*; for thou only deſireſt it not, becauſe for the preſent the appetite is gone, thou haſt no fondneſs for it, becauſe the pleaſure is gone, and like him who having ſcratched the skin till the blood comes, to ſatisfie a diſeaſe of pleaſure and uncleanneſs, feeling the ſmart thou reſolveſt to ſcratch no more.

3. But conſider I pray and examine better; is the diſeaſe cured becauſe the skin is broken? will the appetite return no more? and canſt not thou again be tempted? is it not likely that the ſin will look pretily and talk flattering words, and entice thee with ſoftneſſes and eaſie fallacies? and wilt not thou then lay thy fooliſh head upon the lap of the Philiſtian damſel, and ſleep till thy locks be cut, and all thy ſtrength is gone? wilt not thou forget thy ſhame and thy repentance, thy ſick ſtomach, and thy aching-head, thy troubled conſcience, and thy holy vows, when thy friend calls thee to go and ſin with him, to walk aſide with him in the regions of fooliſh mirth, and an unperceived death? Place thy ſelf by conſideration and imaginative repreſentment in the circumſtances of thy former temptation; and conſider when thou canſt be made to deſire, and art invited to deſire, and naturally doſt deſire

can thy reſolution hold out againſt ſuch a battery?

4. In order to this, examine whether there be in thee any good principle ſtronger than all the arguments and flatteries of thy ſin; but above all things, examine whether there be not in thee this principle, *That if thou doſt ſin again in great temptation, that thou wilt and mayeſt repent again*: Take heed of that, for it is certain, no man lives in the Regions of Temptation, to whom ſin can ſeem pleaſant, but he will fall when the temptation comes ſtrongly, if he have this principle within him, that though he do commit that ſin, he may and will repent; for then ſin hath got a paranymph and a ſollicitor, a warrant and an advocate; if you think that you can ſo order it, that you ſhall be as ſure of heaven, though you do this ſin as though you do it not, you can have no ſecurity; your reſolutions are but glaſs; they may look like Diamonds to an undiſcerning eye; but they will laſt no longer than till the next rude temptation falls upon them.

5. Examine yet farther: is your caſe ſo, that you have no reſerves of caſes in which your ſin ſhall prevail? you reſolve to leave the partner of your follies, and you go from her leaſt you be tempted? it is well, it is very well: but is not your heart falſe as water; and if you ſhould ſee her again, do not you perceive that your reſolution hath brought you to a little ſhame becauſe it will upbraid thy falſhood and inconſtancy? you reſolve againſt all intemperate anger, and you deny the importunity of many trifling occurrencies: but conſider, if you be provoked, and if you be deſpiſed, can your fleſh and blood endure it then? It may be *Calpurnius* and *Tocca* ſhall not perſwade

perſwade thee to go to the Baths of *Lucrinus*; But if *Mecænas* calls thee, or the Conſul deſires thy company, thou canſt reſiſt no longer. Thou didſt play the fool with poor *Calenia*, and thou art troubled at thy folly, and art aſhamed when thou doſt remember how often thou wenteſt into the *Summenium*, and peeped into the Titles of thoſe unhappy Women, whoſe Bodies were the price of a Roman penny; but art thou ſo ſevere and chaſte that thou wilt die rather than ſerve the imperious luſt of *Julia*? or wilt thou never be ſcorched with the flames of *Corinna*'s Beauty? It is nothing to deſpiſe a cheap ſin and a common temptation; but art thou ſtrong enough to overcome the ſtrongeſt Argument that thy ſin hath? Examine thy ſelf here wiſely and ſeverely. It is not thy part ſaying, I will ſin no more. He that hath new dined, can eaſily reſolve to faſt at Night; but when thou art hungry and invited, and there is rare Meat on the Table, and thy company ſtayes for thee, and importunes thee, canſt thou then go on with thy faſting day? if thou canſt, It is as it ſhould be; but let not thy reſolution be judged by ſhort ſayings, but firſt by great conſiderations, and then by proportionable events. If neither the biggeſt temptation, nor thy trifling hopes, nor thy fooliſh principles, nor weak propoſitions can betray thee, then thou mayeſt with reaſon ſay, that you have no affection ſo ſtrong as the love of God, no paſſion ſo great as thy repentance, no pleaſure equal to that of an holy conſcience, and then thou mayſt reaſonably believe that there is in thee no affection to ſin remaining: But ſomething more is to be added.

6. In the examination of this particular, take no accounts of your ſelf by the preſent circum-

ſtances, and by your thoughts and reſolutions in the dayes of Religion and Solemnity, but examine how it is with you in the dayes of ordinary Converſation, and in the circumſtances of ſecular Imployments. For it is with us in our preparations to the Holy Communion, as it is with Women that ſit to have their Pictures drawn, they make themſelves brave and adorned, and put on circumſtances of Beauty to repreſent themſelves to their Friends and to their Poſterity with all the advantages of art and dreſſing. But he that loves his Friend's Picture becauſe it is like her, and deſires to ſee in Image what he had in dayly converſation, would willingly ſee her in Picture as he ſees her every day, and that is moſt like her, not which reſembles her in extraordinary, and by the Sophiſtry of dreſſing, but as ſhe looked when ſhe went about in the Government of her Family; ſo muſt we look upon our ſelves in the dreſſes of every day in the Week, and not take accounts of our ſelves as we trick up our Souls againſt a Communion-day. For he that puts on fine Cloaths for one day or two, muſt not ſuppoſe himſelf to be that Prince which he only perſonates. We dreſs our ſelves upon a day of Religion, and then we cannot endure to think on ſin, and if we do we ſigh, and when we ſigh, we pray, and ſuppoſe that if we might die upon that day, it would be a good dayes work, for we could not die in a better time. But let us not deceive our ſelves. That is our Picture that is like us every day in the Week, and if you are as juſt in your buying and ſelling, as you are when you are ſaying your Prayers, if you are as chaſte in your Converſation, as you are in your religious retirement; if your temperance be the ſame eve-

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ry day, as it is in your thoughts upon a Faſting-day; if you wear the ſame Habits of Virtue every day in the Week, as you put on upon a Communion-day, you have more reaſon to think your ſelves prepared, than by all the *extempore* Piety and ſolemn Religion that riſes at the ſound of a Bell, and keeps her time by the Calendar of the Church, more than by the Laws of God.

This is not ſo to be underſtood, as if it were not fit that againſt a Solemn Time, and againſt a Communion-day, our Souls ſhould be more adorned, and our Lamps better dreſſed, and our Lights ſnuffed, and our Religion more active, and the habits of Grace ſhould exerciſe more Acts: But this is meant only, that though the Acts of Virtue are not ſo frequent on ordinary dayes, yet there muſt be no Act of Vice upon them at all, and the Habits of Grace muſt be the ſame, and the Inclinations regular, and the diſpoſitions ready, and the deſires preſt; and you ſhall better know the eſtate of your Soul, by examining how you converſe with your Merchant, than by conſidering how cautiouſly you converſe with your Prieſt. He that talks to a Prince, will talk as wiſely as he can, but if you will know what the man is, inquire after him in his Houſe, and how he is with all his Relations. For no man ſtands upon his Guard always, as he does ſometimes. If therefore, upon examining you would underſtand what you are, examine your ſelf, not by your Cloaths, but by your Body, not by the extraordinaries of a Solemn Religion, but by the ordinaries of a dayly converſation.

Theſe are the beſt Signs I can tell of; but they are to be made uſe of, with the following Cautions.

1. Although

1. Although in trying whether your reſolutions are likely to hold, and your affections to ſin are gone, you muſt not relie upon words, but place your ſelf in the ſcene and circumſtances of your temptation, and try whether you be likely to hold out, when ſin comes with all the offers of advantage, yet be careful that this examination of your own ſtrength againſt temptation, become not a temptation to you, and this is eſpecially to be attended to in the matter of luſt aud fear.

For the very imaginations of a luſtful Object are of themſelves a direct temptation; and he that dreſſes his fancy with remembrances of this vanity, opens a door to let the ſin in. *Murenia*'s little Boy being afraid of the Wolf at the door, opened the door to ſee if he were gone, and let the Beaſt in; and ſince the fancy is the proper ſcene of luſt, he that brings the temptation there, brings it where it can beſt prevail. Therefore in our examination concerning this evil, and whether we be likely to ſtand in this war, we are to examine our ſelves only, whether we are perfectly reſolved to fly and not to fight: that is, whether we will ſecure our ſelves by the proper arts of the Spirit of prudence; for if any thing can make us come near this Devil, we are loſt without remedy.

The temptations in the matter of fear are ſomething like it, if you will examine whether you love God ſo well that you would die for him, inquire as well and wiſely as you can, but be not too particular. Satisfie your ſelf with a general anſwer, and reſt in this, if you find that the apprehenſion of death is not ſo great as the apprehenſion of ſin; if you pray againſt fear, and heap up Arguments to confirm your courage and your hope,

hope, if you find that you deſpiſe thoſe inſtances of perſecution that you meet with; for the reſt, believe in God, who it may be will not give ſtrengths before you need them; and therefore be ſatisfied with thus much, that your preſent ſtrength is ſufficient for any preſent tryal; and when a greater comes, God hath promiſed to give you more ſtrength when you ſhall have need of more. But examine your ſelf by what is likely to fall upon you actually. It may be you have cauſe to fear that you ſhall be made poor for a good conſcience, or impriſoned for your duty, or baniſhed for Religion; conſider if you love God ſo well that you are likely to ſuffer that, which is likely to happen to you, but do not dreſs your examination with rare contingencies and unlikely accidents, and impoſſible caſes. Do not ask your ſelf whether you would endure the Rack for God, or the application of burning Baſons to the eyes, or the torment of a ſlow fire, or whether you had rather go to Hell than commit a ſin, this is too phantaſtick a Tryal; and when God (it may be) knowing your weakneſs, will never put you to it really, do you not tempt your ſelf by fancy, and an afflictive repreſentment.

Domitian was a cruel man, falſe and bloody; and to be near him, was a perpetual danger, enough to try the conſtancy of the braveſt *Roman*. But once that he might be wanton in his cruelty, he invited the chiefeſt of the *Patricii* to Supper, who coming in obedience and fear enough, entred into a Court all hanged with Blacks, and from thence were conducted into Dining-rooms by the *Polinctors*, who uſed to dreſs the Bodies unto Funerals: the Lights of Heaven (we may ſuppoſe) were quite ſhut out by the approaching Night

and

and arts of obſcurity; when they were in thoſe Charnel-houſes (for ſo they ſeemed) every one was placed in order, a black Pillar or Coffin ſet by him, and in it a dim Taper beſmeared with Brimſtone, that it might burn faint, and blew, and ſolemn; where when they had ſtood a while, like deſigned Sacrifices, or as if the Prince were ſending them on ſolemn Embaſſie to his Brother the Prince of Darkneſs; on a ſuddain entred ſo many naked Black-Moors, or Children beſmear'd with the horrid juice of the *ſepia*, who having danced a little in phantaſtick and Devils poſtures, retired a while, and then returned ſerving up a Banquet as at ſolemn Funerals, and Wine brought to them in Urns inſtead of Goblets; with deepeſt ſilence, now and then interrupted with fearful groans and ſhriekings. Here the Senators, who poſſibly could have ſtruggled with the abſtracted thoughts of Death, ſeeing it dreſſed in all the fearful Imagery and Ceremonies of the Grave; had no Powers of Philoſophy or Roman Courage, but falling into a *Lypothymy*, or deep ſwooning, made up this pageantry of Death, with a repreſenting of it unto the Life. This Scene of Sorrows was over-acted, and it was a witty cruelty to kill a wiſe man, by making him too imaginative and phantaſtical. It is not good to break a ſtaff by too much trying the ſtrength of it, or to undo a man's Soul by a uſeleſs and ſo phantaſtick a temptation. For he that tries himſelf further than he hath need of, is like *Palæmon*'s Shepherd, who fearing the foot-bridge was not ſtrong enough, to try it, loaded it ſo long, till by his unequal Tryal, he broke that which would have born a bigger burden than he had to carry over it. *Some things will better ſuffer a long uſage, than an unequal tryal.*

2. When

2. When any man hath by the former meaſures examined himſelf, how his affections do ſtand to ſin and folly, by whatſoever Signs he is uſually made confident, let him be ſure to make abatements of his confidence, if he hath found that he hath failed already in deſpight of all his Arts, and all his purpoſes. If we have often fallen back from our reſolutions, there is then no Sign left for us, but the thing ſignified; nothing can tell us how our affections are, but by obſerving what they do. For he that hath broken his word with me, when it was in his power to keep it, hath deſtroyed my confidence in him; but if he hath deceived me twice or thrice in the ſame thing; for ſhame and prudence ſake I will venture no more, if I can be diſobliged, if we therefore have fail'd of our promiſes to God ſo many times, that we can ſpeak nothing reaſonably of our proceedings, nor imagine what thoughts God hath concerning us, but the hardeſt and the worſt; though we have great reaſon to rejoyce in God's long ſuffering and infinite patience, yet by any Signs which can be given we have no reaſon to truſt our ſelves.

For if we ſhall now examine; we can tell no more than we could do before, we were alwayes deceived in our conjectures and pretences; and it is more likely now; becauſe ſin hath ſo long prevailed; and by our frequent relapſes, we muſt at leaſt learn this truth, that our hearts are falſe, and our promiſes are not to be truſted. In this caſe, no teſtimony is credible but an eye witneſs: Therefore let us leave all artificial Examinations, and betake our ſelves to the ſolid and material practiſes of a Religious Life. We muſt do ſomething really, before we can by inquiring tell how it is with us. When we have reſolved, and in ſome

ſome meaſure performed our reſolution; when we have ſtood the ſhock of a temptation, and found our heart firm as in a day of Religion; when we perceive ſin to be weaker, and the Kingdom of Grace to grow in power; when we feel that all our holy Vows are more than Words, and that we are not the ſame eaſie Fools, always giving God good words, but never performing them; but that now we have ſet foot upon the Enemy, and are not infallibly carried away, when our temptation comes, then we may inquire further, and look after the former Signs and Indciations of Spiritual Life, and the juſt meaſures of preparation. Till then let us not trouble our ſelves with the Particulars of Spiritual Arts, and the artificial Methods of Religion; for things are not ſo well with us as we ſuppoſe.

SECT. IV.

Of Examination of our Selves in the Matter of our Prayers in order to a Holy Communion.

THe Holy Sacrament is in its nature and deſign a Solemn Prayer, and the imitation of the interceſſion which our glorious High Prieſt continually makes for us in Heaven, and as it is our Miniſtry, and contains our Duty, it is nothing elſe but the Solemnity and great Oeconomy of Prayer, for the whole, and for every Member, and for all and every particular neceſſity of the Church, and all the whole Conjugation of Offices and Union of Hearts, and Conjunction of Miniſters:

Miniſters: is nothing but the advantages and ſolemnity, and ſanctification of Prayer; and therefore in order to do this work *in Solemnity* as we ought, it were very fit that we examine our ſelves how we do it in ordinary and dayly Offices.

For ſince there are ſo many excellent Promiſes made to Prayer, and that nothing more diſpoſes us to receive the Grace of the Sacraments, and the Bleſſings of Communion, than Holy Prayer; ſince Prayer can obtain every thing, it can open the Windows of Heaven, and ſhut the Gates of Hell, it can put a holy conſtraint upon God, and detain an Angel till he leave a Bleſſing; it can open the Treaſures of Rain, and ſoften the Iron Ribs of Rocks, till they melt into Tears and a flowing River: Prayer can unclaſp the Girdles of the North, ſaying to a Mountain of Ice, Be thou removed hence, and caſt into the bottom of the Sea; it can arreſt the Sun in the midſt of his Courſe, and ſend the ſwift winged Winds upon our Errand, and all thoſe ſtrange things, and ſecret decrees, and unrevealed tranſactions which are above the Clouds, and far beyond the Regions of the Stars, ſhall combine in miniſtery and advantages for the praying man; It cannot be but we ſhould feel leſs evil, and much more good than we do, if our Prayers were right. But the ſtate of things is thus: It is an eaſie duty, and there are many promiſes, and we do it often, and yet we prevail but little. Is it not a ſtrange thing that our Friends die round about us, and in every Family ſome great evil often happens, and a Church ſhall ſuffer perſecution for many years together without remedy, and a poor man groans under his Oppreſſor, who is ſtill proſperous, and we cannot reſcue the life of a

ſervant

Servant from his fatal Grave; and ſtill we pray, and do not change the courſe of Providence in a ſingle inſtance many times, whether the inſtance be of little or great concernment: What is the matter? we patiently ſuffer our Prayers to be rejected, and comfort our ſelves by ſaying, that it may be the the thing is not fit for us, it is againſt the Decree of God, or againſt our good, or to be denied is better; and there is a ſecret order of things and events, to which a denial does better miniſter than a conceſſion. This is very true, but not alwayes when we are denied; for it is not alwayes in mercy, but in anger very often we are denied; becauſe our duty is ill performed: For if our Prayers were right, the Providence of God would often find out wayes to reconcile his great ends with our great deſires; and we might be ſaved hereafter, and yet delivered here beſides; and ſometimes we ſhould have Heaven and proſperity too, and the croſs ſhould be ſweetned, and the dayes of affliction ſhould for our ſakes be ſhortned, and death would not come ſo haſtily: and yet we ſhould be preſerved innocent in the midſt of an evil Generation, though it waited for the periods and uſual determinations of Nature: Let us rectifie our Prayers, and try what the event will be; it is worth ſo much at leaſt; but however, as to the preſent caſe, if we perform this duty pitifully and culpably, it is not to be expected we ſhould communicate holily. The gradation and correſpondencies of this holy Miniſtry will demonſtrate this Truth.

For what Chriſt did once upon the Croſs in real Sacrifice, that he alwayes does in Heaven by perpetual repreſentment and interceſſion; what Chriſt does by his ſupreme Prieſthood, that the Church

Church doth by her miniſterial; what he does in Heaven, we do upon Earth; what is performed at the right hand of God, is alſo repreſented and in one manner exhibited upon the holy Table of the Lord: and what is done on Altars upon Solemn dayes, is done in our Cloſets in our dayly Offices; that is, God is invocated, and God is appeas'd, and God is reconciled, and God gives us Bleſſings and the Fruits of Chriſt's Paſſion in the virtue of the ſacrificed Lamb; that is, we believing and praying, are bleſſed and ſanctified and ſaved through Jeſus Chriſt. So that as we pray, ſo we communicate; if we pray well, we may communicate well, elſe at no hand. Now in this, beſides that we are to take account of our Prayers, by all thoſe meaſures of the Spirit, which we have learned in the holy Scriptures, there are two great lines of duty, by which we can well examine our ſelves in this particular.

1. That our Prayers muſt be the work of our hearts, not of our lips; that is, that we heartily deſire what we ſo carefully pray for: and God knows this is not very ordinary. For beſides that we are not in love with the things of God, and have no worthy value for Religion, there are many things in our Prayer which we ask for, and do not know what to do with, if we had them; and we do not feel any want of them, and we care not whether we have them or no. We ask for the Spirit of God, for Wiſdom, and for a right Judgment in all things; and yet there are not many in our Chriſtian Aſſemblies, who uſe to trouble themſelves at all with judging concerning the Myſteries of Godlineſs. Men pray for humility, and yet at the ſame time think, that all that which is indeed humility, is a piti-

ful poorneſs of Spirit, puſillanimity, and want of good breeding. We pray for a contrition and a broken heart; and yet if we chance to be melancholly, we long to be comforted, and think that the Lectures of the Croſs bring Death, and therefore are not the way of Eternal Life. We pray ſometimes that God may be firſt and laſt in all our thoughts; and yet we conceive it no great matter whether he be or no; but we are ſure that he is not, but the things of the World do take up the place of God, and yet we hope to be ſaved for all that, and conſequently are very indifferent concerning the return of that Prayer. We frequently call upon God for his Grace, that we may never fall into ſin; now in this, beſides that we have no hopes to be heard, and think it impoſſible to arrive to a ſtate of life, in which we ſhall not commit ſins, yet if we do ſin, we know there is a remedy ſo ready, that we believe, we are not much the worſe if we do. Here are Prayers enough, but where are the Deſires all this while? We pray againſt Covetouſneſs, and Pride, and Gluttony; but nothing that we do but is either Covetouſneſs or Pride; ſo that our Prayers are terminated upon a word, not upon a thing. We do covetous actions, and ſpeak proud words, and have high thoughts, and do not paſſionately deſire to have affections contrary to them, but only to ſuch notions of the ſin as we have entertained, which are ſuch as will do no real prejudice or mortification to the ſin: and whatever our Prayers are, yet it is certain onr deſires are ſo little, and ſo content with any thing of this nature, that for very many ſpiritual Petitions we are indifferent whether they be granted or not.

But if we are poor or perſecuted, if we be in fear

fear or danger, if we be heart-ſick or afflicted with an uncertain Soul, then we are true deſirers of relief and mercy; we long for health, and deſire earneſtly to be ſafe; our hearts are pinch'd with the deſire, and the ſharpneſs of the appetite is a pain; then we pray, and mind what we do. * He that is in fear of death, does not, when he prays for life, think upon his money and his Sheep, the entring of a fair Woman into the room does not bend his neck, and make him look off from the Princes face of whom he ſues for pardon. And if we had deſires as ſtrong as our needs, and apprehenſions anſwerable to our duty, it were not poſſible that a man ſhould ſay his Prayers and never think of what he ſpeaks: but as our attention is, ſo is our deſire, trifling and impertinent; it is frighted away like a Bird, which fears as much when you come to give it meat, as if you came with a deſign of Death.

When therefore you are to give ſentence concerning your Prayers, your Prayer-book is the leaſt thing that is to be examined, your Deſires are the principal, for they are Fountains both of Action and Paſſion. Deſire what you pray for, for certain it is, you will pray paſſionately if you deſire fervently. *Prayers are but the Body of the Bird; Deſires are its Angels wings.*

2. If you will know how it is with you in the matter of your Prayers, examine whether or no the Form of our Prayer be the Rule of your Life. Every Petition to God is a Precept to man; and when in your Litanies you pray to be delivered from Malice and Hypocriſie, from Pride and Envy, from Fornication and every deadly Sin; all that is but a Line of Duty, and tells us that we muſt never conſent to an act of Pride, or a

thought of Envy, to a temptation of Uncleanneſs, or the beſmearings and evil paintings of Hypocriſie. * But we, when we pray againſt a ſin, think we have done enough, and if we ask for a Grace, ſuppoſe there is no more required. Now Prayer is an inſtrument of help, a procuring auxiliaries of God, that we may do our duty; and why ſhould we ask for help, if we be not our ſelves bound to do the thing? Look not therefore upon your Prayers as a ſhort method of eaſe and Salvation, but as a perpetual monition of duty; and by what we require of God, we ſee what he requires of us, and if you want a Syſtem or collective Body of holy Precepts, you need no more but your Prayer-book; and if you look upon them firſt as Duties, than as Prayers, that is things fit to be deſired, and fit to be laboured for, your Prayers will be much more uſeful; not ſo often vain, not ſo ſubject to illuſion, not ſo deſtitute of effect, or ſo failing of the Promiſes. The Prayers of a Chriſtian, muſt be like the Devotions of the Husbandman, God ſpeed the Plough, that is Labour and Prayer together; a Prayer to bleſs our Labour. Thus then we muſt examine.

Is Deſire the meaſure of our Prayer? and is Labor the Fruit of our Deſire? if ſo, then what we ask we ſhall receive as the gift of God, and the reward of our Labour; but unleſs this be the ſtate of our Prayer, we ſhall find that the receiving of the Sacrament will be as ineffective, becauſe it will be as imperfect as our Prayer. For Prayer and Communion differ but as *great* and *little* in the ſame kind of duty. Communion is but a great, publick and ſolemn Addreſs and Prayer to God through Jeſus Chriſt: and if we be not faithful in a little, we ſhall not be intruſted

ed in a greater; he that does not pray holily and proſperouſly, can never communicate acceptably. This therefore muſt be ſeverely and prudently examined.

But let us remember this, that there is nothing fit to be preſented to God, but what is great and excellent; for nothing comes from him, but what is great and beſt, and nothing ſhould be returned to him that is little and contemptible in its kind. It is a myſterious elegancy that is in the Hebrew of the Old Teſtament; when the Spirit of God would call any thing very great, or very excellent, he calls it [of the Lord] ſo *the affrightment of the Lord*; that is a great affrightment fell upon them; and the fearful fire that fell upon the Shepherds and Sheep of *Job*, is called the *fire of God*; and when *David* took the Spear and Water-pot from the Head of *Saul*, while he and his Guards were ſleeping, it is ſaid, that *the ſleep of the Lord*, that is, a very great ſleep was fallen upon them. Thus we read of the *flames* of God, and a *Land of Darkneſs of God*, that is vehement flames, and a Land of exceeding darkneſs: and the reaſon is, becauſe when God ſtrikes, he ſtrikes vehemently; ſo that it is a fearful thing to fall into the hands of the Living God: And on the other ſide, when he bleſſes, he bleſſes excellently; and therefore when *Naomy* bleſſed *Boaz*, ſhe ſaid, *Let him be bleſſed of the Lord*, that is, according to the Hebrew manner of ſpeaking, Let him be exceedingly bleſſed. In proportion to all this, whatſoever is offered to God, ſhould be of the beſt, it ſhould be a devout Prayer, a fervent humble paſſionate ſupplication. He that prayes otherwiſe, muſt expect the curſes and contempt of lukewarmneſs, and will be infinitely unworthy

Gen. 35. 15.

Job 1. 16.

Cant. 8. 6. Jerem.

to come to the holy Communion, whether they that come intend to preſent their Prayers to God in the Union of Chriſt's Interceſſion, which is then ſolemnly imitated and repreſented. An indevout Prayer can never be joyned with Chriſt's Prayers. Fire will eaſily combine with fire, and flame marries flame; but a cold devotion and the fire of this Altar, can never be friendly and unite in one Pyramid to aſcend together to the Regions of God and the Element of Love. If it be a *Prayer of God*, that is, fit to be intitled, fit to be preſented unto him, it muſt be moſt vehement and holy. *The effectual fervent Prayer of a righteous man*, only can be confident to prevail; nothing elſe can ever be ſanctified by a conjunction with this Sacrifice of Prayer, which muſt be conſumed by a heavenly fire. There is not indeed any greater indication of our worthineſs or unworthineſs to receive the holy Communion, than to examine and underſtand the ſtate of our dayly Prayer.

SECT. V.

Of Preparatory Examination of our Selves in ſome other Inſtances.

HE that comes to the holy Communion muſt examine himſelf concerning his Paſſions; whether that which uſually tranſports him to undecency and ſhame, to ſin and folly, be brought under the Dominion of Grace, under

under the Command of Reaſon, under the Empire of the Spirit. For the Paſſions of the Soul are the violences and ſtorms of reaſon, neither Reaſon nor grace can be heard to ſpeak when they are loud; and in vain it is that you tell a paſſionate Perſon of the Intereſts of Wiſdom and Religion. We ſee it in Fools, who have no allay of reaſon; their anger is rage, their jealouſie is madneſs, their deſires are ravenous, their loves are troubleſome and unſeaſonable, their hopes are groundleſs, but ever confident, their fears are by chance, but alwayes without meaſure: and a Fool when his belly is full, may as ſoon be perſwaded into temperate Diſcourſes, as he that is paſſionate, to be obedient to God and to the Rules of his own Felicity.

A great fear and a conſtant virtue are ſeldom found in one man; and a Coward is virtuous by chance, and ſo long as he is let alone; but unleſs the fear of God be greater than the fear of man, it is in the power of his Enemy, whether that man ſhall be happy or wiſe. And ſo it is in a great or eaſie anger; every man and every thing can put a peeviſh Perſon out of his Religion. It cannot in theſe and all the like caſes be well, unleſs by examining we find that our Spirit is more meek, our paſſion eaſier overcome, and the Paroxyſms or Fits return leſs frequently, and the Symptoms be leſs malignant. In this inſtance we muſt be quick and ſevere; and begin betimes to take a courſe with theſe Vermin and Vipers of the Soul. *Suetonius* tells that when the witty Flatterers of *Cæſar* had obſerved, that no Frogs did breed in his Grandfather's *Villa*, which was in the Suburbs of *Rome*, they ſet themſelves to invent a Reaſon which ſhould flatter the Prince, and boldly told

abroad that when young *Octavius* was a Child, he once in ſport forbad them to make a noiſe, and for ever after they were ſilent and left their Pools, ever ſince *Octavius* began to ſpeak, they left off to make their noiſes and their dwellings there. If we ſuppreſs our Paſſions that make inarticulate noiſes in the Soul, if betimes and in their infancy we make them ſilent, we ſhall find peace in all our dayes. But an old paſſion, an inveterate peeviſhneſs, an habitual impotency of luſt and vile deſires, are like an old Lyon; he will by no means be made tame, and taught to eat the meat of peace and gentleneſs.

If thy paſſion be laſting and violent, thou art in a ſtate of evil: if it be ſudden and frequent, tranſient and volatile, thou wilt often fall into ſin; and though every paſſion be not a ſin, yet every exceſs of paſſion is a diminution of Reaſon and Religion; and when the acts are ſo frequent that none can number them, what effects they leave behind, and how much they diſorder the ſtate of Grace, none can tell. Either therefore ſuffer no paſſion to tranſport and govern you, or no examination can ſignifie any thing. For *no man can ſay that a very paſſionate man, is a very good man*; or how much he is beloved of God, who plays the fool ſo frequently; nor how long God will love him, who is at the mercy of his imperious paſſion, which gives him Laws, and can every day change his ſtate from good to bad. It was well ſaid of one, If you give the Reins to Grief, every thing that croſſes thee can produce biggeſt grief; and the cauſes of paſſions, are as they are made within. He that checks at every word, and is jealous of every look, and diſturb'd at every accident, and takes all things by the wrong

Dolori ſi fræna remiſeris nulla materia non eſt maxima.

wrong handle, and reflects upon all diſturbances, ſwitches and ſpurs his paſſion, and ſtrives to overtake ſin, and to be tied into infelicity; but nothing can ſecure our Religion, but binding our paſſions in chains, and doubling our guards upon them, leſt like mad-folks they break their locks and bolts, and do all the miſchief which they can have inſtruments and opportunity.

Concerning ſome ſort of paſſionate Perſons, it may be truly ſaid, that they are very unfit to communicate, but that they are fit, it can be confidently ſaid of none.

Here therefore let us thus examine our ſelves.

Are your deſires unreaſonable, paſſionate, impotent and tranſporting? If God refuſes to give you what you deſire, can you lay your head ſoftly down upon the lap of Providence, and reſt content without it? Do you thankfully receive what he gives, and when he gives you not what you covet, can you ſtill confeſs his goodneſs, and glorifie his Will and Wiſdom, without any amazement, diſſatisfaction, or ſecret murmurs? Can you be at peace within, when your purpoſes are defeated; and at peace abroad with him that ſtands in the way between you and your deſires? And how is it with you in your angers? Does it laſt ſo long, or return ſo frequently as before? Have you the ſame malice, or have you the ſame peeviſhneſs? For one long anger, and twenty ſhort ones, have no very great difference, ſave only, that in ſhort and ſuddain angers we are ſurprized, and not ſo in the other: but it is an intollerable thing always to be ſurprized, and a thouſand

Hæc brevis eſt illa perennis aqua.

thouſand times to ſay, I was not aware, or I was miſtaken. But let us without excuſes examine our ſelves in this matter, for this is the great Magazine of Virtue or Vice, here dwells Obedience or Licentiouſneſs, a cloſe knot, or an open liberty, little pleaſures and great diſturbances, loſs of time, and breach of vows. But if that we may come to Chriſt, we have ſtopped ſo many Avenues of ſin, and Fountains of temptation, it may be very well, but without it, it can never.

——— hic habitat conſtricta licentia nodo
Et flecti faciles Iræ vinoque madentes
Excubiæ ———
Jocundique metus & non ſecura voluptas.
Et laſciva volant levibus perjuria pennis.
Claud. de nuptiis Honorii.

2. He that comes to the holy Communion, muſt examine himſelf whether his luſts be mortified, or whether they be only changed. For many times we have ſeeming peace, when our open Enemies are changed into falſe Friends: and we think our ſelves holy Perſons becauſe we are quit of carnal crimes, and yet in exchange for them, we are dying with ſpiritual. It is an eaſie thing to reprove a Murderer, and to chide a fooliſh Drunkard, to make a Lyar bluſh, and a Thief to run away. But you may be ſecretly proud, when no man ſhall dare to tell you ſo; and to have a ſecret envy, and yet to keep company with the beſt and moſt religious Perſons. A little examination will ſerve your turn to know whether you have committed Adultery, or be a Swearer, but to know whether your intentions be holy, whether you love the praiſe of men more than the praiſe of God, whether religious or ſecular intereſt be the dearer, whether there be any hypocriſie or ſecret malice in your heart, hath ſomething of more ſecret conſideration. Do not you ſometimes ſecretly rejoyce

joyce in the diminution or diſparagement of your Brother? Do not you tell his ſad and ſhameful Story with ſome pleaſure? Are you not quick in telling it, and willing enough it ſhould be believed? Would you not fain have him leſs than your ſelf, not ſo eminent, not ſo well eſteemed, and therefore do not you love to tell a true Story of him, that is not ſo very much for his commendation?

Theſe things muſt be examined, not that it can be thought that a man muſt be without fault, when he comes, but that he muſt cheriſh none, he muſt leave none unexamined, he muſt diſcover as much as he can, and crucifie all that he can diſcover. He that hath mortified his carnal appetite, and is proud of his Conqueſt; or prays often and reproaches him that does not; and gives Alms, and ſecretly undervalues him that cannot; or is of a right opinion, but curſes him that is of the wrong; or leaveth his ambitious purſuits and vain glorious purpoſes, but ſits at home and is idle, is like a man who ſtands by a fire in a wide and a cold Room; he ſcorches on one ſide, and freezes on the other; whereas the habits of virtue are like a great mantle, and the man is warm and well all over. But it is an ill cure for the Ague to fall into a Fever, or to be eaſed of ſore eyes by a diverſion of the Rheum upon the Lungs, and that Soul that turns her back upon one ſin, and her face to another, is (it may be) weary of the inſtance, but not of the iniquity: and rolling upon an uneaſie bed of thorns, chooſes only to be tormented in another part: but finding the ſame ſenſe there becauſe the part is informed by the ſame Spirit, and no difference between the thorn in the ſide, and the thorn in the hand, perceives

her

her ſelf miſerable and incircled with calamity. But when from carnal crimes, which bring ſhame, a man falls into ſpiritual crimes which moſt men let alone; from thoſe ſins which every thing can reprove to a ſecret venom and an undiſcerned ulcer; a man may come to the Communion, and the holy man that Miniſters cannot reject him; but he cauſes no joy before the Angels; and becauſe he does not examine wiſely and judge ſeverely, he is diſcerned by God, and ſhall be judged, when to be *judged*, means all one with *being condemned.*

3. When we examine our ſelves in order to receiving of the bleſſed Sacrament, we muſt be careful that we do not limit our examination; and confine it to the time ſince our laſt receiving. For ſome Perſons who think themſelves ſpiritual, uſually examine how they have comported themſelves ſince the laſt Communion only, and accordingly make judgment upon themſelves; and theſe men poſſibly may do well enough, if they be of the number of them, of whom our bleſſed Saviour affirms, that they need no repentance, that is, no change of life, no inquiry but into the meaſures of progreſſion. But there are but few who live at that rate, and they that do, it may be, have not that confidence. But to them and all men elſe, it were ſafe advice, that the inquiry how they have lived ſince the laſt Communion, ſhould be but one part of their examination.

1. Becauſe they who ſo limit their inquiries, muſt needs ſuppoſe, that till then all was well, and that then they communicated worthily; and conſequently, that all the whole work and Oeconomy of Salvation was then performed; every one of which ſuppoſals hath an uncertain truth; but a very certain danger. 2. They

2. They who ſo limit their examination, ſuppoſe that at every Communion they begin the World anew, whereas our future life is to be a progreſſion upon the old ſtock, and judgment is to be made of this that comes after by that which went before; and therefore theſe limited examinations muſt needs be of leſs uſe and purpoſe. True it is, that at every Communion we are to begin a new life; and ſo we ought every day; that is, we ought to be as zealous, and as penitent, as reſolute and affectionate, as if we never had begun before; we ought ſo to ſuſpect the imperfection of what is paſt, that we are to look upon our ſelves but as new beginners; that by apprehending the ſame neceſſity we may have the ſame paſſion, the ſame fervour and holy fires. But in this matter of examining, we muſt conſider how much hath been pardoned, that we may examine how thankful we have been, and what returns we have made: we muſt obſerve all our uſual failings, that we may now ſet our Guards accordingly: we muſt remember in what weak part we are ſmitten, that we may ſtill pray againſt it; and we muſt renew our ſad remembrances, that we may continue our ſad repentances, and we muſt look upon our whole life that we may be truly humbled. He that only examins, how it is with him ſince the laſt Communion, will think too well of himſelf, if he ſpies his Bills of accumulation to be ſmall; but every man will find cauſe enough to hide his face in the duſt, and to come with fear and trembling when he views the ſum total of his life, which certainly will appear to be full of ſhame and diſhonour.

3. We are not to limit our examination to the interval ſince the laſt Communion, becauſe much of

our preſent duty is relative to the firſt parts of our life. For all the former Vows of Obedience though we have broken them a thouſand times, yet have ſtill an obliging power; and there are many contingencies of our life which require peculiar Uſages and Treatments of our ſelves, and there are many follies which we leave by degrees, and many obligations which are of continual duty; and it be that our paſſion did once carry us to ſo extream, ſo intolerable a violence; perhaps twenty years ago, that we are ſtill to keep our fears and tremblings about us, leſt the ſame principle produce the ſame evil event. When *Horatius Cocles* had won that glorious victory over the three *Sabine* Brothers, and entring glorioufly into *Rome*, eſpied his Siſter wetting his Laurel with her unſeaſonable tears, for the death of one of them whom ſhe loved, with the honour of a Wife, and the paſſion of a Lover; and being mad with rage and pride, becauſe her ſorrow allay'd his Joyes and Glory, kill'd her with that ſword by which her Servant died: Sometimes paſſion makes a prodigious excurſion and paſſes on to the greateſt violence, and the moſt prodigious follies: and though it be uſually ſo reſtrained by Reaſon and Religion, that ſuch Tranſvolutions are not frequent; yet one ſuch Act is an eternal Teſtimony how weak we are, and how miſchievous a paſſion can be. It is a Miracle of Providence that in the midſt of all the rudeneſſes and accidents of the World, a man preſerves his eyes, which every thing can extinguiſh and put out: and it is no leſs a Miracle of Grace, that in the midſt of ſo many diſhonourable Loves, there are no more horrid Tragedies: and ſo many bruti ſh angers, do not produce more cruel ſuddain Murders;

Murders; and that ſo much envy does not oftner break out into open Hoſtilities; it is indeed a mighty Grace that pares the nails of theſe wild Beaſts, and makes them more innocent in their effects, than they are in their nature; but ſtill the principle remains; there is in us the ſame evil nature, and the ſame unruly paſſion, and therefore as there ought to be continual guards upon them, ſo there muſt be continual inquiries made concerning them; and every thing is to be examined, leſt all be loſt upon a ſuddain.

4. We muſt not limit our Examination to the interval to the laſt Communion, becauſe our firſt repentances muſt ſtill proceed and muſt never be at an end. For no man was ſo pardoned at the laſt Communion, but that he is ſtill obliged to beg pardon for thoſe ſins, he then repented of. He muſt always repent, and alwayes pray, and never be at peace with the firſt ſins of his youth; and the ſorrows of the firſt day muſt be the duty of every day; and that Examination muſt come into this account; and when we inquire after our own ſtate, we muſt not view the little finger, but the whole man. For in all the Forreſt the Ape is the handſomeſt Beaſt ſo long as he ſhews nothing but his hand; but when the inquiring and envious Beaſts looked round about them, they quickly eſpied a foul deformity.

There are in the ſtate of a man's Soul ſome good proportions, and ſome well dayes, and ſome fortunate periods; but he that is contented with beholding them alone, cares more to pleaſe himſelf than to pleaſe God, and thinks him to be happy whom man, not whom God approves. By this way twenty deceptions and impoſtures may abuſe a man. See therefore what you are from head

head to foot, from the beginning to the end, from the firſt entry to your laſt progreſſion; and although it be not neceſſary that we alwayes actually conſider all; yet it will be neceſſary that we alwayes truly know it all, that our relative duties, and our imperfect actions, and our collateral obligations, and the direct meaſures of the increaſe of Grace, maybe juſtly diſcerned and underſtood.

5. He that examins himſelf and would make right judgment of his ſtate and of his duty, muſt not do it by ſingle actions, but by ſtates of life and habits of Religion. If we can ſay truly that neither proſperity nor adverſity, neither Croſs nor Crown, Imployment nor retirement, publick Offices nor houſhold Cares do diſorder us in our duty to God and our Relations, that is, if we ſafely and wiſely paſſed through, or converſe in any one of theſe ſtates of life, it is very likely that things are well with us. But the conſideration of ſingle actions will do but little. Some Acts of Charity, and many Prayers, and the doing one noble action, or being one or twice very bountiful, or the ſtrugling with one danger, and the ſpeaking for God in one conteſtation; theſe are excellent things, and good ſignifications of life, but not always of health and ſtrength, not of a ſtate of Grace. Now becauſe in the holy Communion we are growing up to the meaſures of the fulneſs of Chriſt, we can no otherwiſe be fitted to it, but by the progreſſions and increaſe of a man, that is, by habits of Grace and ſtates and permanencies of Religion; and therefore our examinations muſt be accordingly.

SECT. VI.

SECT. VI.

Devotions to be uſed upon the Dayes of our Examination, relative to that Duty.

THE HYMNE.

THe Lord is in his holy Temple, the Lord's Throne is in Heaven: his eyes behold, his eye-lids try the Children of men.

The Lord trieth the righteous: but the wicked and him that loveth violence his Soul hateth.

For the righteous Lord loveth righteouſneſs; his countenance doth behold the upright.

The Words of the Lord are pure Words: as Silver tried in a Furnace of Earth, purified ſeven times.

Thou haſt proved mine heart, thou haſt viſited me in the night, thou haſt tried me and ſhalt find nothing: I am purpoſed that my mouth ſhall not tranſgreſs.

Hold up my goings in thy paths: that my foot-ſteps ſlide not.

As for God, his Way is perfect: the Word of the Lord is tried; he is a Buckler to all thoſe that truſt in him.

For who is God ſave the Lord? and who is our Rock ſave our God?

Judge me, O Lord; for I have walked in mine Integrity: but I truſt in the Lord, therefore I ſhall not ſlide.

Examine me, O Lord, and prove me; try my Reins and my Heart: for thy loving kindneſs is before mine eyes, and I will walk in thy Truth.

I will not ſit with vain Perſons: neither will I go in with Diſſemblers.

I hate the Congregation of evil doers: and will not ſit with the wicked.

I will waſh my hands in Innocency: ſo will I compaſs thine Altar, O Lord.

That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous Works.

But as for me, I will walk in my integrity: redeem me and be merciful to me.

So Shall my foot ſtand in an even place: and in the Congregation will I bleſs the Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Prayers.

O *Eternal and moſt Glorious God, who ſitteſt in Heaven ruling over all things from the beginning; thou dwelleſt on high, and yet humbleſt thy ſelf to behold the things that are in Heaven and Earth; thou haſt ſearched me, O Lord, and known me; thou underſtandeſt my thoughts afar off, and art acquainted with all my wayes; for there is not a word in my tongue but thou, O Lord, knoweſt it altogether: Be pleaſed to impart unto thy ſervant a Ray of thy heavenly Light, a Beam of the Sun of Righteouſneſs, open mine eyes that I may ſee the wondrous things of thy Law, that I may walk in them all my dayes: Set all my ſins before my face, that I may ſpeedily and earneſtly and perfectly repent and forſake them all: Give me a ſight of my infirmities, that I may watch againſt them; diſcover to me all my evil and weak Principles, that I may reform them; and whatſoever is wanting in me towards the underſtanding of any thing whereby I may pleaſe thee*

thee and perfect my duty, I beg of thee to reveal that alſo unto me, that my duty may not be undiſcerned, and my Faith may not be reproved, and my affections may not be perverſe, and hardned in their fooliſh purſuance, and a ſecret ſin may not lie undiſcovered and corrupting my Soul.

II.

GIve me an ingenious and a ſevere Spirit, that whatever Judgment of Charity I make concerning others, I may give a right judgment concerning my own ſtate and actions, condemning the criminal, cenſuring the ſuſpicious, ſuſpecting what ſeems allowable, and watchful even over the beſt, that I may in the Spirit of repentance and mortification correct all my irregularities, and reform my errors, and improve the good things which thou haſt given me; that endeavouring to approve my Actions to my Conſcience, and my Conſcience to thy Law, I may not be a Reprobate, but approved by thee in the Great Day of Examination of all the World, and be reckoned amongſt thy Elect, the ſecret ones, through Jeſus Chriſt our Lord. Amen.

A ſhort Form of Humiliation, after our Examination.

I.

THy Judgments, O Lord God, are declared in thunder, and with fear and with dread; thou ſhakeſt all my bones, and my Soul trembles when I conſider that great day in which thou ſhalt judge all the World, and that infinite juſtice which will not ſpare the Mighty for his Greatneſs, nor the Poor for his Poverty; and thy unlimited power, which can mightily deſtroy all them that

will not have thee to reign over them.

II.

O moſt dreadful Judge, I ſtand in amazement when I conſider that the Heavens are not pure in thine eyes, and if thou foundeſt perverſeneſs in thy Angels, and didſt not ſpare them, what ſhall become of me? The Stars fell from Heaven; and what can I preſume, who am but duſt and aſhes? They whoſe life hath ſeemed holy are fallen into an evil portion, and after they have eaten the Bread of Angels, they have been delighted with Carobe-nuts, with husks and draff of Swine.

III.

There is no holineſs, O God, if thou withdraweſt thy hand; no Wiſdow profits if thy Government does ceaſe. No Courage can abide, no Chaſtity can remain pure, no watchfulneſs keep us ſafe, unleſs thou doſt continue to ſtrengthen us, to purifie us, to make us ſtand. When thou leaveſt us, we drown and periſh; when thy Grace and Mercy viſits us, we are lifted up and ſtand upright. We are unſtable, and unſecure, unleſs we be confirmed by thee; but we ſeek to thee for thy help; and yet depart from the wayes of thy Commandments.

IV.

O how meanly and contemptibly do I deſerve to be thought of! how little and inconſiderable is the good which I do! and how vaſt, how innumerable, how intolerable are the evils which I have

have done? I ſubmit, O God, I ſubmit to the Abyſſes of thy righteous and unſearchable Judgment; for I have been ſearching for a little, ſome little good in me; but I find nothing. Much indeed of good I have received; but I have abuſed it: Thou haſt given me thy Grace; but I have turned it into wantonneſs: thou haſt enabled me to ſerve thee; but I have ſerved my ſelf; but never but when I was thy enemy; ſo that in me, that is, in my fleſh dwelleth no good thing.

V.

I am a deep abyſs, O God, of folly and calamity; I have been ſearching my heart, and can find no good thing; I have been ſearching, and I cannot find out all the evil. Thou didſt create in me a hope of Glory, but I have loſt my confidence; and men have ſometimes ſpoken good things of me, but I know not where they are; and who ſhall raiſe me up, when I fall down before thy face in thy eternal Judgement.

VI.

I will no more deſire, I will no more ſuffer, I will no more ſeek, I will no more be moved by the praiſes of men; for behold they ſpeak but they know nothing; Thou art ſilent, but thou knoweſt all things, and I increaſe the number of my ſins. What ſhall I do, O thou preſerver of men! I will lay my face in the duſt, and confeſs my ſelf to be nothing.

VII.

Pity my ſhame, O God; bind up my wounds; lift me up from the duſt; raiſe me up from this nothing, and make me ſomething; what thou wilt, what thou wilt delight in. Take away the partition-wall, the hindrance, the ſin that ſo eaſily beſets me, and bring me unto Jeſus, to my ſweeteſt Saviour Jeſus; unite me unto him; and then although in my ſelf I am nothing, yet in him I ſhall be what I ought to be, and what thou canſt not chuſe but love. *Amen, Amen.*

A Prayer for Holy and Fervent Deſires of Religion, and particularly of the Bleſſed Sacrament.

O *Moſt Bleſſed, moſt glorious Lord and Saviour Jeſus; thou that watereſt the Furrows of the Earth, and refreſheſt her wearineſs, and makeſt it very plenteous, behold, O God, my deſart and unfruitful Soul; I have already a parched ground, give me a Land of Rivers of Waters; my Soul is dry, but not thirſty; it hath no water, nor it deſires none; I have been like a dead man to all the deſires of Heaven. I am earneſt and concerned in the things of the World; but very indifferent, or rather not well enduring the ſeverities and Excellencies of Religion. I have not been greedy of thy Word, or longed for thy Sacraments. The worſt of thy Followers came running after thee for Loaves, though they cared not for the Miracle; but thou offereſt me Loaves and Miracles together, and I have cared for neither: Thou offereſt me thy ſelf, and all thy infinite ſweetneſſes; I have needed even the compulſion of Laws to drive me to thee; and then in-*

deed

deed I loſt the ſweetneſs of thy Preſence, and reaped no Fruit. Theſe things, O God, are not well, they are infinitely amiſs. But thou that provideſt meat, thou alſo giveſt appetite; for the deſire and the meat, the neceſſity and the relief are all from thee.

II.

Be pleaſed therefore, O my deareſt Lord, to create in thy ſervant, a great hunger and thirſt after the things of thy Kingdom and the righteouſneſs of it, all thy Holy Graces, and all thy Holy Miniſteries of Grace; that I may long for the Bread of Heaven, thirſt after the Fountain of Salvation, and as the Hart panteth after the Brooks of Water, ſo my Soul may deſire thee, O Lord. O kindle ſuch a holy flame in my Soul, that it may conſume all that is before me; that it may be meat and drink to me to do thy will.

III.

Grant, O Bleſſed Jeſus, that I may omit no opportunity of ſerving thee, of converſing with thee, of receiving thee; let me not reſt in the leaſt and loweſt meaſures of neceſſity, but paſs on to the Excellencies of Love, and the tranſportations of an excellent Religion, that there may remain in me no appetite for any thing but what thou loveſt; that I may have no ſatisfaction but in a holy Conſcience, no pleaſure but in Religion, no joy but in God, and with ſincerity and zeal, heartineſs and ingenuity, I may follow after Righteouſneſs, and the thing that belong unto my peace, until I ſhall arrive in the Land of Eternal Peace and Praiſes, where thou liveſt and reigneſt for ever, World without end. Amen.

CHAP. III.

Of Faith, as it is a neceſſary Diſpoſition to the Bleſſed Sacrament.

EXamination of our ſelves is an inquiry whether we have thoſe diſpoſitions which are neceſſary to a worthy Communion. Our next inquiry is after the diſpoſitions themſelves, what they ought to be, and what they ought to effect; that we may really be that which we deſire to be found when we are examined. I have yet only deſcribed the wayes of examininig; now I am to ſet down thoſe things whereby we can be approved, and without which we can never approach to theſe Divine Myſteries with worthineſs, or depart with joy. Theſe are three; 1. Faith, 2. Charity, 3. Repentance.

SECT. I.

Of Catechumens, or unbaptized Perſons.

THe Bleſſed Sacrament before him that hath no Faith, is like meſſes of meat ſet upon the Graves of the dead, * they ſmell not that nidour which quickens the hungry belly; they feel not the warmth, and taſte not the juice; for theſe are provided for them that

* Te ſine dulce nihil, Domine,
Nec juvat ore quid appetere,
Pocula ni prius atque cibos,
Chriſte tuus favor imbuerit,
Omnis ſanctificante fide.
Prudentius, hymno 3, ante cibum

that are alive, and the dead have no portion in them. This is the first great Line of Introduction, and necessary to be examined: we have the Rule from the Apostle; *Examine your selves, whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?* As if he had said, ye are reprobates, and Jesus Christ shall never dwell in you, except by Faith; without this you can never receive him; and therefore examine strictly your selves concerning your Faith. 2 Cor. 13. 5.

But the necessity of this preparation by Faith hath a double sence, and a proportionable necessity. 1. It means that no unbaptized Person can come to the holy Communion. 2. It means that those that are baptized have an actual and an operative Faith, properly relative to these divine Mysteries, and really effective of all the Works of Faith. Of this we have the most ancient and indubitable Records of the Primitive Church: For in the Apology which *Justin Martyr* made for the Christians, he gives this account of the manner of dispensing the holy Eucharist. *It is lawful for none to participate of this Eucharistical Bread and Wine, but to him who believes those things to be true which are taught by us, and to him that is washed in the Laver of Regeneration, which is to the remission of sins, and who live as Christ hath commanded. Shut the prophane and the unhallowed People out of doors*; So *Orpheus* sang. None comes to this holy Feast but they whose sins are cleansed in Baptism, who are sanctified in those holy Waters of Regeneration, who have obedient Souls, ears attentive to the Sermons of the

Ουδενὶ ἄλλῳ μεταχεῖν ἔξεστιν ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ διδασκόμενα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν, καὶ ὕπως βεβίωκε ὡς ὁ Χριστὸς παρέδωκεν.

Θύραι δ' ἔστω βέβηλοι.

the Goſpel, and Hearts open to the Words of Chriſt. Theſe are they who ſee by a brighter Light, and walk in the warmth of a more refreſhing Sun; they live in a better Air, and are irradiated with a purer Beam, the Glories of the Sun of Righteouſneſs; and they are only to eat the precious food of the ſacrificed Lamb: For by Baptiſm we are admitted to the Spiritual Life, and by the holy Communion we nouriſh and preſerve it.

——— purior illos
Solis fervor alit, pretioſaque pabula libant.

But although Baptiſm be alwayes neceſſary, yet alone it is not a ſufficient qualification to the holy Communion, but there muſt be an actual Faith alſo in every Communicant. Neither Faith alone, nor Baptiſm alone can ſuffice; but it muſt be the actual Faith of baptized Perſons, which diſpoſes us to this ſacred Feaſt; For the Church gives the Communion neither to Catechumens, nor to Infants, nor to mad men, nor to natural fools.

Catechumens, not admitted to the Holy Communion.

Of this, beſides the Teſtimony of *Juſtin Martyr*, St. *Cyril* of *Alexandria* gives this full account, [*We refuſe to give the Sacraments to Catechumens, although they already know the Truth, and with a loud voice confeſs the Faith of Chriſt, becauſe they are not yet enriched with the Holy Ghoſt, who dwells in them. who are conſummated and perfected by Baptiſm: But when they have been baptized, becauſe it is believed, that the Holy Ghoſt does dwell within them, they are not prohibited from the Contract and Communion of the Body of Chriſt. And therefore to them who come to the Myſtical Benediction, the Miniſters of the Myſtery cry with a loud voice,* Sancta ſanctis, *Let holy*

holy things be given to ſanctified Perſons: ſignifying, that the Contact and ſanctification of Chriſt's Body does agree with them only, who in their Spirits are ſanctified by the Holy Ghoſt.] And this was the certain and perpetual Doctrine and Cuſtom of the Church; inſomuch, that in the Primitive Churches, they would not ſuffer unbaptized Perſons ſo much as to ſee the Conſecration of the Holy Myſteries, as is to be ſeen in many Eccleſiaſtical Records. * The reaſon of this is nothing, but the Nature and Analogy of the thing it ſelf. For we firſt come to Chriſt by Faith, and we firſt come to Chriſt by Baptiſm; they are the two doors of the Tabernacle, which our Lord hath pitched, and not man. By Faith we deſire to go in, and by Baptiſm we are admitted. Faith knocks at the door, and Baptiſm ſets it open, but until we are in the houſe, we cannot be entertained at the Maſter's Table: They that are in the high-wayes and hedges, muſt be called in, and come in at the doors, and they ſhall be feaſted: The one is the *moral* entrance, and the other is the *ritual*. Faith is the door of the Soul, and Baptiſm is the door of the man. Faith is the ſpiritual addreſs to God, and Baptiſm is the Sacramental. Baptiſm is like the Pool of *Siloam* appointed for healing; it is ſalutary and medicinal: but the Spirit of God is that great Angel that deſcends thither, and makes them virtual, and Faith is the hand that puts us in. So that Faith alone does not do it; and therefore the unbaptized muſt not communicate, ſo neither will Baptiſm alone admit us; and therefore Infants

* Dionyſ. Eccleſ. Hierarch. Micrologus obſerv. Eccleſ. cap. 51. in Biblioth. PP. Cabaſ. Expoſit. Liturg. cap. 15, 16. Germanus Patr. C. P. in Rerum Eccleſiaſt. Theoria. Durardus ration. Divin. Offic. l. 4. & l. 6. Albertus Magnus de Officio Miſſæ Tract. 3. c. 23. Alcuinus de Divin. Offic. Aquinas Summ. 3. q. 80. art. 4.

fants and Innocents are yet uncapable: But that's the next inquiry.

SECT. II.

Of Communicating Infants.

QUESTION,

Whether Infants are to be admitted to the Holy Communion.

WHether the Holy Communion may be given to Infants, hath been a great queſtion in the Church of God; which in this inſtance hath not been as in others, divided by Parties and ſingle Perſons, but by whole Ages; for from ſome of the earlieſt Ages of the Church, down to the time of *Charles* the Great, that is, for above ſix hundred years, the Church of God did give the Holy Communion to newly baptized Infants. St. *Cyprian* recounts a Miracle of an Infant, into whoſe mouth (when the Parents bad ignorantly and careleſly left the Babe) the Gentile Prieſts had forced ſome of their Idol Sacrifice: But when the Miniſter of the Church came to pour into the mouth, the Calice of our Lord, it reſiſted, and being overpowred grew ſick, and fell into Convulſions. By which Narrative the practice of the Church of that Age, is ſufficiently declared. Of the matter of fact there is no queſtion: but they went further.

St. Cyprianus. lib. de lapſis.

The Primitive Church did believe it neceſſary to

to the Salvation of Infants: St. *Auſtin* believed that this Doctrine and Practice deſcended from the Apoſtles; that without both the Sacraments no Perſon could come to life, or partake of the Kingdom of Heaven, which when he had endeavoured to prove largely, he infers this Concluſion: *It is in vain to promiſe Salvation and Life Eternal to little Children, unleſs they be baptized, and receive the body and blood of Chriſt, ſince the neceſſity of them both is atteſted by ſo many, ſo great, and ſo Divine Teſtimonies*: And that this practice continued to the time of *Charlemain*, appears by a Conſtitution in his Capitular, ſaying, [*That the Prieſt ſhould alwayes have the Euchariſt ready, that when any one is ſick, or when a Child is weak, he may preſently give him the Communion, leſt he die without it.*] And *Alcuinus* recites a Canon, expreſly charging, *That as ſoon as ever the Infants are baptized, they ſhould receive the Holy Communion before they ſuck, or receive any other nouriſhment.* The ſame alſo is uſed by the *Greeks*, by the *Ethiopians*, by the *Bohemians* and *Moravians*: and it is confeſſed by *Maldonate* *, that the Opinion of St. *Auſtin* and *Innocentius*, that the Euchariſt is neceſſary even to Infants, prevailed in the Church for ſix hundred years together.

Si ergo ut tot & tanta Divina teſtimonia concinunt, nec ſalus nec vita æterna ſine baptiſmo & corpore & ſanguine Domini cuiquam expectanda ſunt, fruſtra ſine his promittitur parvulis lib. 1. de peccat. merit. & remiſſ. cap. 20. & cap. 24. vide eundem de verbis Apoſtoli, ad Bonifac. Epiſt. 23. ad Vitalem. Epiſt. 106. cont. duas Epiſtol. Pelagian. l. 1. c. 22. & lib. 4. c. 4. lib. contr. Julian. c. 2. & S. Cyprian. lib. 3. Teſt. ad Quirin. c. 25. Author Hypognoſt. in operibus S. Auguſt. idem ait expreſſe S. Paulinus Epiſt. Nolanus Epiſt. 12. ad Severum. S. Cyril. Hieroſ. Catech. 3. c. 1. Idem dixit P. Innocentius. Capit. Caroli Mag. lib. 1. cap. 161. Alcuin. lib. de Divinis Offic. Idem videre eſt in *Ordine Romano* quem edidit Michael Hittorpius.

* Maldonatus in Johan. 6. Num. 116.

But ſince the time of *Charles* the Great, that is, for above eight hundred years, this practice hath been omitted in the

Vide Hierem. Petr. C. P. doctor. exhor. ad Germanos. Alvarez in itin. Æthiop Joachimum Vadianum in notat. lib. 1. fol. 14. de Sacram. Euchariſtiæ. Concil. Trid. Seſſ. 21. Car. 4.

Weſtern

Weſtern Churches generally; and in the Council of *Trent* it was condemned as unfit, and all men commanded to believe, That though the Ancient Churches did do it upon ſome probable reaſons, yet they did not believe it neceſſary. Concerning which, I ſhall not interrupt the uſefulneſs, which I intend in this Diſcourſe, by confuting the Canon; though it be intolerable to command men to be believe in a matter of fact contrary to their evidence, and to ſay that the Fathers did not believe it to be neceſſary, when they ſay it is, and uſed it accordingly: yet becauſe it relates to the uſe of this Divine Sacrament, I ſhall give this ſhort account of it.

Μόνε γὰρ αὐτῷ καὶ Θεὸς ἁμάρτημα· ὧν ἐγένετο ποιεῖν οὐκ ἦν πεπραγμένα, *dixit Agatho apud Ariſtot.*

The Church of *Rome*, and ſome few others, are the only refuſers and condemners of this Ancient and Catholick practice; but upon their grounds they cannot reaſonably deny it. 1. Becauſe Infants are by them affirmed to be capable of the Grace and Benefits of the Euchariſts; for to them who put no bar (as Infants put none) the Sacraments by their inherent virtue confer grace, and therefore particularly it is affirmed, * that if Infants did now receive the Euchariſt, they ſhould alſo receive Grace with it: and therefore it is not unreaſonable to give it to them, who therefore are capable of it, becauſe it will do them benefit, and it is conſequently (upon theſe grounds) uncharitable to deny it. For,

* *Franc. à Victor. de Euchar. n. 75.*

2. They allow the ground upon the ſuppoſition, of which the Fathers did moſt reaſonably proceed: and they only deny the Concluſion. For by the words of Chriſt, it is abſolutely neceſſary *to eat his Fleſh and drink his Blood*: and if thoſe words

Jo. 6. 53. Jo. 3. 5.

words be underſtood of Sacramental manducation (in which interpretation both the Ancients and the Church of *Rome* do conſent) then it is abſolutely neceſſary to communicate. For although there are other wayes of *eating his Fleſh, and drinking of his Blood*, beſides the Sacramental manducation, yet Chriſt in this place meant no other; and if of this he ſpake when he ſaid [*Without doing this we have no life in us*,] then it will not be ſufficient to baptize them, though in Baptiſm they they ſhould receive the ſame Grace, as in the Euchariſt, becauſe abſtracting from the benefit and grace of it, it is made neceſſary by the Commandment, and by the will of God, it is become a means indiſpenſibly neceſſary to Salvation. It is neceſſary by a neceſſity of the *Means* and a neceſſity of *Precept*. True it is, that in each of the Sacraments there is a proportion of the ſame effect, as I have already diſcourſed *; yet this cannot leſſen the neceſſity that is upon them both; for ſo *Pharoah*'s Dream was doubled, not to ſignifie divers events, but a double certainty; and therefore although Children, even in Baptiſm, are partakers of the death of Chriſt, and are incorporated into and made partakers of his Body; yet becauſe Chriſt hath made one as neceſſary as the other, and both for ſeveral proportions of the ſame reaſon, the Church of *Rome* muſt either quit the Principle, or retain the Conſequent; for they have digged a ditch on both ſides, and on either hand they are fallen into inconvenience. But it will be more material to conſider the queſtion as it is in it ſelf; and without relation to any Schools of Learning. Therefore

* Ch. 1. Sect. 5.

3. It is certain that in Scripture there is nothing which directly forbids the giving the holy Communion

Communion to Infants. For though we are commanded to examine, and ſo to eat; yet this precept is not of it ſelf neceſſary, but by reaſon of an introduced cauſe; juſt as they are commanded to believe, and repent, who are to be baptized, that is, Perſons that need it, and that can do it, they muſt: and Infants without examination, can as well receive the effect of the Euchariſt, as without repentance, they can have the effect of Baptiſm. For if they be communicated, they and the whole Aſſembly do declare the Lord's death; for that is done by virtue of the whole Solemnity, and it is done by the conjunct devotion of the whole Community; It is done by the Prayers and Offices of the Prieſt, and it is done by the action of every one that communicates: it is done in Baptiſm, and yet they are baptized, who cannot with their voices, publiſh the Confeſſion. Infants indeed, cannot diſcern the Lord's Body; ſo neither can they diſcern Truth from Falſhood; an Article of Faith from an Heretical Doctrine: and yet to diſcern the one, is as much required, as to diſcern the other; but in both, the caſe is equal; for they muſt diſcern when they can confound, or diſhonour; but till they can do evil, they cannot be tied to do good. And it were hard to ſuppoſe the whole Church of God in her beſt and earlieſt times, to have continued for above ſix hundred years in a practical Error; it will not well become our modeſty to judge them without farther inquiry, and greater evidence.

4. But as there is no prohibition of it, ſo no command for it. For as for the Words of our bleſſed Lord recited by St. *John*, upon which the holy Fathers did principally rely; they were

John 6. 53.

ſpoken

ſpoken before the Inſtitution of both the Sacraments, and indifferently relate to either; that is, indeed to them both, as they are the Miniſtries of Faith; but to neither in themſelves directly, or in any other proportion, or for any other cauſe; for Faith is the principal that is there intended; for the whole Analogy of the Diſcourſe drawn forth of its Clouds and Allegory, infers only the neceſſity of being Chriſt's Diſciple, of living the life of Grace, of feeding in our hearts on Chriſt; of living in him, and by him, and for him, and to him; which is the work of Faith, and believing in Chriſt, as Faith ſignifies the being of Chriſt's Diſciple.

See Chap. 1. Sect. 2. & 3.

5. The thing it ſelf then being left in the midſt, and undetermined, it is in the power of the Church to give it, or to deny it: For in all things where Chriſt hath made no Law, the Church hath liberty to do that which is moſt for the glory of God, and the edification of all Chriſtian people. And therefore although the Primitive Church did confirm newly baptized perſons, and communicate them; yet as with great reaſon ſhe did change the time of *Confirmation* from their firſt Baptiſm, till they could give an account of their Faith; ſo with equal authority, when ſhe hath an equal reaſon, ſhe may change and limit the time of miniſtring the Communion. The Church is tied to nothing, but to the Laws of the Sacrament, and the Laws of Reaſon, and the Laws of Charity: but that either of them is reaſonable enough, may appear in the following conſiderations.

For the Primitive Church had all this to juſtifie their practice: That the Sacraments of the Goſpel, are the great Channels of the Grace of God: * That this Grace always deſcends upon them that do not hinder it, and therefore cer-

tainly to Infants; and ſome do expreſly affirm it, and none can with certainty deny, but that Infants, if they did receive the Communion, ſhould alſo, in ſo doing, receive the Fruits of it: * That to Baptiſm there are many acts of prediſpoſition required, as well as to the Communion; and yet the Church, who very well underſtands the Obligation of theſe Precepts, ſuppoſes no Children to be obliged to thoſe pre-diſpoſitions to either Sacrament, but fits every Commandment to a capable ſubject. * That there is ſomething done on God's part, and ſomething on ours; that what belongs to us, obliges us then, when we can hear and underſtand, but not before; but that what is on God's part, is always ready to them that can receive it: * That Infants, although they cannot alone come to Chriſt, yet the Church their Mother can bring them in her arms: * That they who are capable of the Grace of the Sacrament, may alſo receive the Sign; ard therefore the ſame Grace being conveyed to them in one Sacrament, may alſo be imparted to them in the other: * That as they can be born again, without their own conſent, ſo they can be fed by the hands of others; and what begins without their own actual choice, may be renewed without their own actual deſire. * And that therefore it might be feared, leſt, if upon the pretence of figurative Speeches, Allegories and Alluſions, and the injunction of certain diſpoſitions, the Holy Communion be denied them, a gap be opened upon equal pretences to deny them Baptiſm. * That ſince the Jewiſh Infants being circumciſed, is uſed as an Argument that they might be baptized, their eating of the Paſchal Lamb may alſo be a competent warrant to eat of that Sacrament, in

which

which alſo, as in the other, the ſacrificed Lamb is repreſented as offered and ſlain for them. Now the Church having ſuch fair probabilities and prudential motives, and no prohibition, if ſhe ſhall uſe her power to the purpoſes of kindneſſes and charity, ſhe is not eaſily to be reproved, leſt without neceſſity we condemn all the Primitive Catholick Church, and all the Modern Churches of the Eaſt and South to this day, eſpecially ſince without all diſpoſitions Infants are baptized; there is leſs reaſon why they may not be communicated, having already received ſome real diſpoſitions towards this, even all the Grace of the Sacrament of Baptiſme, which is certainly ſomething towards the other: And after all, the refuſing to communicate Infants entred into the Church, upon an unwarrantable ground. For though it was confeſſed that the Communion would do them benefit, yet it was denied to them, then when the Doctrine of Tranſubſtantiation entred, upon pretence leſt by puking up the holy Symbols, the Sacrament ſhould be diſhonoured; which indeed, though that Doctrine were true, were infinitely unreaſonable; as ſuppoſing that Chriſt, who ſuffered his Body to be broken upon the Croſs, that he might convey Grace to them and us, would refuſe to expoſe the Symbols to the accidents of a Child's ſtomach, and rather deny them that Grace, than endure that ſight, who yet does daily ſuffer mice and mouldineſs to do worſe unto it.

Victoria. Relect. de Euchariſt. ubi ſupra.

But on the other ſide, they that without intereſt and partiality, deny to communicate Infants, can conſider that Infants being in Baptiſm admitted to the Promiſes of the Goſpel, and their portion in the Kingdom of Chriſt, can have upon them no neceſſity to be communicated. For by

their first Sacrament they are drawn from their meer natural state, and lifted up to the adoption of Sons; and by the second Sacrament alone they can go no further: * That although the first grace which is given in Baptisme, be given them as their first Being, yet the second graces are given to us upon other accounts, even for well using the first free grace: * That in Baptism there were promises made, which are to be personally accepted and verified before any new grace can be Sacramentally imparted: * That it was necessity which gave them Baptism before their Reason, and that necessity being served, there can be no profit in proceeding upon the same method, without the same reason: * That Baptism is the Sacrament of the new born, the beginning, the gate of the Church, the entry of the Kingdom, the birth of a Christian; but the Holy Eucharist is the Sacrament of them that grow in grace, of them that are perfect in Christ Jesus: * And lastly, to him that lists to be contentious, we are to say, as St. *Paul* did, *We have no such custom, nor the Churches of God.*

Now these probabilities on both sides may both of them be heard, and both of them prevail in the sense of the former determination: For by the first it may appear, that to communicate Infants is lawful, but the second proves that it is not necessary, for having in baptism received sufficient title to the Kingdom of Heaven, they who before the use of reason cannot sin, and cannot fall from the grace they have received, cannot be obliged to the use of that Sacrament, which is for their reparation and security; and therefore in this case, the present

preſent practice of the Church is to be our rule and meaſure of peace, and determination of the Article.

SECT. III.

Whether Innocents, Fools, and Madmen may be admitted to the Holy Communion?

TO this I anſwer, That if fools can deſire it, and can be kept innocent, the Church did never deny it to them; but unleſs they be capable of love and obedience in ſome degree, they muſt in no caſe be admitted. A vicious fool is intolerable; and he that knows nothing of it, nor can be taught any thing, muſt be permitted to the mercies of God, and the prayers of the Church; but he that is not capable of Laws, can be no part of a Society, and therefore hath nothing to do with Communion. If he can but learn ſo much that it is good for his Soul; if he can deſire to go to God, and if he can in any degree believe in Chriſt, he will be judged according to what he hath, and not according to what he hath not; but if he cannot diſcern between good and evil, but indifferently likes, and does one and the other, though mercy is to be hoped for him in the laſt account, yet becauſe he does that which is materially evil, and cannot diſcern what is ſpiritually good, he muſt not be admitted ſo much as to the Symbols of the Divine Myſteries.

But concerning *Mad-men*, the caſe is otherwiſe,

and therefore I am to anſwer with a diſtinction. If from a ſtate of ſin and debauchery they entred into their madneſs, their caſe is ſad and infinitely to be deplored, but their Debt-books are ſealed up, they are like dead men, until they be reſtored to reaſon, they cannot be reſtored to Grace, and therefore not admitted to the Sacrament. But if they were men of a good life, they may in their intervals, that is, when they can deſire it, and when they will not uſe the Sacrament irreverently be communicated. For the Seed of God abides within them, and no accident of nature can deſtroy the work of God, and the impreſſes of the Spirit, nothing but their own wills can do that.

For in theſe caſes it is a good rule, and of great uſe in the practice of the Sacrament: *Whoever can communicate Spiritually, may be admitted to communicate Sacramentally*; that is, they who are in a ſtate of Grace, and can deſire it, muſt not be rejected: And therefore good men falling into this calamity, when they have any eaſe from their ſadneſs, and that they can return to words of order, and compoſed thoughts, though but for a while, though but in order to that miniſtery, are not to be rejected.

But on the other ſide, whoever can hinder the effect of the Sacrament, they are not to be admitted to it, unleſs they do not only not hinder it, but actually diſpoſe themſelves to it: For if they can do evil, they can and ought to do good; and therefore vicious mad men having been, and ſtill remaining in a ſtate of evil, cannot be admitted till they do good; and therefore never while their madneſs remains. The godly man that is ſo afflicted may; but yet not till the fire that was hidden

hidden, makes ſome actual and bright emiſſions.

But then laſtly, For others who are of a *probable* life, concerning whom no man can tell whether they be in the ſtate of Grace or no; becauſe no man can tell whether he that comes with that ſadneſs be capable or no, no man can tell whether he does well or ill; and therefore he muſt determine himſelf by accidents and circumſtances, and prudential conſiderations, having one eye upon the deſigns and compliances of charity, and the other upon the reverence of the Sacrament. And the caſe is in all things alike with dying Perſons, paſt the uſe of Speech and Reaſon.

SECT. IV.

Of Actual Faith as it is a neceſſary diſpoſition to the Sacrament.

BEſides the Faith that is previous to Baptiſm, or is wrapped up in the Offices of that Sacrament, the Church of God admitted only ſuch Perſons to the Sacrament; whom ſhe called *Fideles*, or faithful, by a propriety or ſingularity, and eminency of appellation. They accounted it not enough barely to believe, or to be Profeſſors; for the penitents and the lapſed, and the Catechumens were ſo; but they meant ſuch Perſons whoſe Faith was operative, and alive, and juſtifying: ſuch men whoſe Faith had overcome the World, and overcome their Luſts, and conquered their ſpiritual Enemy; ſuch, who by Faith,

were real Servants of Christ, Disciples of his Doctrine, subjects of his Kingdom, and obedient to his institution. Such a Faith as this is indeed necessary to every worthy Communicant; because without such a Faith a Christian is no more but a name; but the man is dead; and dead men eat not. Of this therefore we are to take strict and severe accounts; which we shall best do by the following measures.

1. Every true Christian Believer must consent to the Articles of his Belief, by an assent firmer than can be naturally produced from the ordinary arguments of his perswasion. Men believe the Resurrection; but it is because they are taught it in their Childhood, and they inquire no further in their age: their Parents and their Priests, the Laws of the Church, and the Religion of the Country make up the demonstration; but because their Faith is no stronger than to be the Daughter of such Arguments, we find they commonly live at such a rate, as if they did neither believe, nor care whether it were so or no. The confidence of the Article makes them not to leave off violently to pursue the interests of this World, and to love and labour for the other. Before this faith can enable them to resist a temptation, they must derive their assent from principles of another nature; and therefore because few men can dispute it with arguments invincible and demonstrative, and such as are naturally apt to produce the more perfect assent, it is necessary that these men of all other should believe, because it is said to come from God, and relie upon it, because it brings to God, trust it because it is good, acknowledge it certain because it is excellent; that there may be an act of the Will in it, as well

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as of the underſtanding, and as much love in it as diſcourſe.

For he that only conſents to an Article becauſe it is evident; is indeed convinced, but hath no excellency in his Faith, but what is natural, nothing that is gracious and moral: true Chriſtian Faith muſt have in it ſomething of obſcurity, ſomething muſt be made up by duty and by obedience; but it is nothing but this, we muſt truſt the evidence of God in the obſcurity of the thing. God's teſtimony muſt be clear to him, and the thing in all other ſenſes not clear; and then to truſt the Article, becauſe God hath ſaid it, it muſt have in it an excellency which God loves, and that he will reward. In order to this, it is highly conſiderable that the greateſt argument to prove our Religion is the goodneſs and the holineſs of it; it is that which makes peace and friendſhip, content and conſent, which unites all Relations, and endears the Relatives; it relieves the needy, and defends the Widow, it ends ſtrife, and makes love endleſs; all other Arguments can be oppoſed and tempted by wit and malice, but againſt the goodneſs of the Religion no man can ſpeak, by which it appears, that the greateſt argument is that which moves love, intending by love to convince the underſtanding.

But then for others who can inquire better: their inquiries alſo muſt be modeſt and humble, according to the nature of the things, and to the deſigns of God: they muſt not disbelieve an Article in Chriſtianity which is not proved like a concluſion in Geometry; they muſt not be witty to object, and curious to inquire beyond their limit; for ſome are ſo ingeniouſly miſerable, that they will never believe a propoſition in Divinity,

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if any thing can be ſaid againſt it: they will be credulous enough in all the affairs of their life, but impenetrable by a Sermon of the Goſpel: they will believe the word of a man, and the promiſe of their Neighbour: but a promiſe of Scripture ſignifies nothing unleſs it can be proved like a Propoſition in the Metaphyſicks. If *Sempronius* tell them a ſtory, it is ſufficient if he be a juſt man, and the narrative be probable: but though Religion be taught by many excellent men, who gave their lives for a teſtimony; this ſhall not paſs for truth till there is no objection left to ſtand againſt it. The reaſon of theſe things is plain: they do not love the thing; their intereſt is againſt it: they have no joy in Religion: they are not willing and deſirous that the things ſhall appear true. When love is the principle, the thing is eaſie to the underſtanding, the objections are nothing, the arguments are good, and the Preachers are in the right. Faith aſſents to the Revelations of the Goſpel, not only becauſe they are well proved, but becauſe they are excellent things; not only becauſe my reaſon is convinced, but my reaſon yields upon the fairer terms, becauſe my affections are gained. For if Faith were an aſſent to an Article but juſt ſo far as it is demonſtrated, then Faith were no virtue, and infidelity were no ſin: becauſe in this there is no choice, and no refuſal: but where that which is probable, is alſo naturally indemonſtrable, and yet the concluſion is that in which we muſt rejoyce, and that for which we muſt earneſtly contend, and that in the belief of which we ſerve God, and that for which we muſt be ready to die: It is certain, that the underſtanding obſerving the credibility, and the will being pleaſed with the

the excellency, they produce a zeal of belief, becauſe they together make up the demonſtration. For a reaſon can be oppoſed by a reaſon, and an argument by an argument: but if I love my Religion, nothing can take me from it, unleſs it can pretend to be more uſeful and more amiable, more perfective and more excellent than Heaven and Immortallity, and a Kingdom and a Crown of Peace, and all the things, and all the glories of the Eternal God.

2. That Faith which diſpoſes to the holy Communion muſt have in it a fulneſs of confidence and relying upon God, a truſting in, and a real expectation of the event of all the Promiſes of the Goſpel. God hath promiſed ſufficient for the things of this life to them that ſerve him. They who have great Revenues and full bags, can eaſily truſt this Promiſe: but if thou haſt neither money nor Friends, if the labour of thy hands, and the ſucceſs of thy labour fails thee, how is it then? Can you then relie upon the Promiſe? What means your melancholy and your fear, your frequent ſighs, and your calling your ſelf miſerable and undone? Can God only help with means, or cannot he alſo make the means, or help without them: or ſee them when you ſee them not? or is it that you fear whether he will or no? He that hath promiſed, if he be juſt, is always willing, whether he be able or no, and therefore, if you do not doubt of his Power; why ſhould you at all doubt of his willingneſs? For if he were not able, he were not Almighty: if he were not willing to perform his promiſe, then he were not juſt, and he that ſuſpects that, hath neither faith nor love for God: of all things in the World, Faith never diſtruſts the good-will of God,

God, in which he moſt glories to communicate himſelf to mankind. If yet your fear objects and ſays that all is well on God's part; but you have provoked him by your ſins, and have loſt all title to the Promiſe: I can ſay nothing againſt that, but that you muſt ſpeedily repent and amend your fault, and then all will be quickly well on your part alſo; and your faith will have no objection, and your fears will have no excuſe. When the Glutton *Apitius* had ſpent a vaſt Revenue in his prodigious feaſtings, he killed himſelf for fear of ſtarving; but if *Cæſar* had promiſed to give him all *Sicilie*, or the Revenues of *Egypt*, the beaſt would have lived and eaten. But the promiſes of God give to many of us no ſecurity, not ſo much as the promiſe of our rich Friend, who yet may be diſabled, or may break his word, or die. *But let us try again *.

God hath promiſed that *all things ſhould work together for good to them that fear him.* Do we believe that our preſent affliction will do ſo? Will the loſs of our Goods, the diminution of our Revenue, the amiſſion of our Honour, the death of our Eldeſt Son, the unkindneſs of a Husband, the frown of our Prince, the defeating of our ſecular hopes, the unproſperous event of our imployment? Do we find that our Faith is right enough really to be ſatisfied in theſe things ſo much as to be pleaſed with God's order and method of doing good to us by theſe unpleaſing inſtruments? Can we rejoyce under the mercy by joyes of believing at the ſame time, when we groan under the affliction by the paſſion of ſence? Do we obſerve the deſign of cure, when we feel the pain and the ſmart? Are we patient under the evil, being ſupported by expectation of the good which

Quæq; latent meliora puta.

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is promised to follow? This is the proper work of Faith, and its best indication.

Plutarch tells, that when the Cowards of *Lacedemon* depicted upon their Shields the most terrible beasts they could imagine, their design was to affright their Enemies that they might not come to a close fight; they would fain have made their Enemies afraid,; because themselves were so; which when *Lacon espied*, he painted upon a great Shield, nothing but a little Fly for his device; and to them who said he did it that he might not be noted in the Battle, he answered, yea, but I mean to come so near the Enemy, that he shall see the little Fly. This is our case, our afflictions seem to us like Gorgon's heads, Lions and Tigers, things terrible in picture, but intolerable in their fury; but if we come near and consider them in all the circumstances, they are nothing but a Fly upon a Shield, they cannot hurt us, and they ought not to affright us, if we remember that they are conducted by God, that they are the effect of his care, and the impress of his love, that they are the method and order of a blessing, that they are sanctified and eased by a Promise; and that a present ease, it may be, would prove a future infelicity. If our Faith did relie upon the Promise, all this were nothing; but our want of Faith does cause all the excess of trouble. For the question is not whether or no we be afflicted, whether we be sick, or crossed in our designs, or deprived of our Children, this we feel and mourn for; but the question is, whether all this may not, or be not intended to bring good to us? Not whether God smiles or no, but to what purpose he smiles? not whether this be not evil, but whether this evil will not bring good to us? If we do

Pœnam Phaethon pro munere poscis.

do believe, why are we without comfort and without patience? If we do not believe it, where is our Faith?

And why does any of us come to the Holy Communion, if we do not believe it will be for our good? but if we do think it will, why do we not think ſo of our Croſs? for the Promiſe is that every thing ſhall. Cannot the Rod of God do good as well as the Bread of God? and is not he as good in his Diſcipline as in his Proviſion? is not he the ſame in the School as at his Table? is not his Phyſick as wholſom as his Food? It is not reaſon, but plainly our want of Faith that makes us think otherwiſe. Faith is the great Magazine of all the Graces, and all the Comforts of a Chriſtian, and therefore the Devil endeavors to corrupt the truth of it, by intermingling Errors, the ſincerity of it by hypocriſie, the ingenuity of it by intereſt, the comforts of it by doubting, the confidence of it by objections and ſecular experiences, and preſent conſiderations; by adherence to humane confidences, and little Sanctuaries, and the pleaſures of the World, and the fallibilities of men *. When *Xerxes* had a great Army to conduct, and great ſucceſſes to deſire, and various contingencies to expect, he left off to ſacrifice to his country Gods, forſook *Jupiter* and the Sun: and in *Lydia* eſpying a goodly Platan tree, tall, and ſtrait, and ſpread, he encamped all his Army in the Fields about it, hung up Bracelets and Coronets upon the Branches, and with coſtly Offerings, made his Petitions to the beauteous tree; and when he marched away, he left a guard upon his God, leſt any thing ſhould do injury to the Plant, of which he begged to be defended from all injury. By ſuch follies as theſe does

does the Devil endeavour to deflour our holy Faith and confidences in God; we truſt in Man, who cannot truſt himſelf; we rely upon Riches, that rely upon nothing; for they have no ſtabiliment, and they have no Foundation, but are like Atoms in the Air; the things themſelves can bear no weight, and the Foundation cannot bear them. In our afflictions we look for comfort from wine or company, from a friend that talks well, or from any thing that brings us preſent eaſe, but in the mean time we look not into the Promiſes of God, which are the Store-houſes of comfort; and like the Dogs at *Hypocrene*, we lick the water drops that fall upon the ground, and take no notice of the Fountain and the full Veſſels. Theſe things are ſo neceſſary to be conſidered, in order to our preparation to the Communion, as they are neceſſary to be reduced to practice, in order to a Chriſtian Converſation: for the holy Communion is the ſummary and compendium of the Religion and Duty of a whole life; and as Faith cannot be *holy*, *material*, and *acceptable*, without it contain in it a real truſt in the Promiſes of God, ſo neither cannot it be a ſufficient diſpoſition to the receiving the Divine Myſteries, unleſs upon this ground, it be *holy*, *acceptable*, and *material*.

3. That Faith which is a worthy preparatory to the holy Communion, muſt be the actual principle and effective of a good life; a Faith in the *threatnings* and in the *commandments* of God. Who can pretend to be a Chriſtian, and yet not believe theſe Words of St. *Paul* [*Follow after peace with all men and holineſs, without which no man ſhall ſee God*] and yet if we do believe it, what do we think will become of us, who neither follow peace nor holineſs, but follow our anger, and purſue Heb. 12. 14.

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our luſt? If we do believe this, we had need look about us, and live at another rate than men commonly do. But we ſtill remain peeviſh and angry, malicious, and implacable, apt to quarrel, and hard to be reconciled, lovers of money and lovers of pleaſures, but careleſs of Holineſs and Religion; as if they were things fit only to be talked on, and to be the ſubject of Theological Diſcourſes, but not the rule of our lives, and the matter of our care. *It is expreſly ſaid by St.

1 Cor. 11. 29. *Paul*; *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf.* Now if we obſerve what crouds of People in great Cities come to the holy Communion; good and bad, penitent, and impenitent, the covetous and the proud, the crafty Merchant from yeſterdays fraud, and the wanton fool from his laſt nights luſt, we may eaſily perceive that not many men believe theſe words. He that ſays to me, drink not this, for it is poyſon, hath given me a Law and an affrightment, and I dare not diſobey him, if I believe him; and if we did believe St. *Paul*, I ſuppoſe we ſhould as little dare to be damned, as to be poyſon'd. Our Bleſſed Saviour told us,

Matth. 7. 2. that *with what meaſures we mete to others, it ſhall be meaſured to us again*; but who almoſt believes this, and conſiders what it means; Will you be content that God ſhould deſpiſe you as you deſpiſe your Brother? that he ſhould be as ſoon angry with you, as you are with him? that he ſhould ſtrike you as haſtily, and as ſeldom pardon you, and never bear with your infirmities, and as ſeldom interpret fairly what you ſay or do, and be revenged as frequently as you would

Revel. 21. 27. be? And what think you of theſe ſayings [*Into the heavenly Jeruſalem there ſhall in no wiſe enter any thing*

thing that defileth, or prophaneth, neither whatſoever worketh abomination, or maketh a lie?] Do men believe God, and yet doing theſe things, hope to be ſaved for all theſe terrible ſayings [*Now the works of the fleſh are manifeſt, adultery, fornication, uncleanneſs, laſciviouſneſs*, &c. *of which I tell you before, that they which do ſuch things ſhall not inherit the Kingdom of God.*] Certainly if we did believe that theſe things are ſpoken in earneſt, we ſhould not account fornication ſuch a decent crime, ſo faſhionable and harmleſs; ormake ſuch a maygame of the fearful Lectures of damnation. For if theſe words be true; will men leave their ſins, or are they reſolved to ſuffer damnation, as being leſs troubleſome than to quit their vain Miſtreſſes? ſurely that's not it; but they have ſome little ſubterfuges and illuſions to truſt to. They ſay they will rely upon God's mercy. Well they may; if in *well doing they commit their Souls to him as to a faithful Creator*: but will they make God their Enemy, and then truſt in him while he remains ſo? That will prove an intolerable experiment; for ſo ſaid God, when he cauſed his name to be proclaimed to the Hoſt of *Iſrael*; *The Lord God merciful and gracious*: he cauſed to be added, *and that will by no means quit the guilty.* By no means? No, by no means, let us believe that as well as the other. For the Paſſion of our Redeemer, the Interceſſion of our High Prieſt, the Sacraments of the Church, the Body and Blood of Chriſt, the Mercies of God, the ſaying Lord, Lord, the Priviledges of Chriſtians, and the Abſolntion of the Prieſt, none of all this, and all this together ſhall do him no good that remains guilty; that is, who is impenitent, and does not forſake his ſin. If we had Faith why ſhould be- Gal. 5. 21.

lieve this, and ſhould not dare to come to the holy Communion with an actual guiltineſs of many crimes, and in confidence of pardon, againſt all the truth of Divine Revelations, and therefore without Faith.

But then here we may conſider, that no man in this caſe can hope to be excuſed from the neceſſities of a Holy Life, upon pretence of being ſaved by his Faith. For if the caſe be thus, theſe men have it not. For he that believes in God, believes his Words, and they are very terrible to all evil Perſons; for in Chriſt Jeſus nothing can avail but a New Creature, nothing but keeping the Commandments of God, nothing but Faith working by Charity, they are the Words of God. Wicked men therefore can never hope to be ſaved by their Faith, or by their Faith to be worthy Communicants, for they have it not. Who then can?

He only by his Faith is worthily diſpoſed to the Communion, and by his Faith can be ſaved, who by his Faith lives a life of Grace, whoſe Faith is to him a Magazine of Holy Principles, whoſe Faith endears Obedience, and is the Nurſe of a holy Hope, and the Mother of a never failing Charity. He ſhall be ſaved by his Faith, who by his Faith is more than Conqueror, who reſiſts the Devil, and makes him fly, and gives Laws to his Paſſions, and maks them obedient; who by his Faith overcomes the World, and removes Mountains, the Mountains of Pride and Vanity, Ambition and Secular Deſigns; and whoſe Faith caſteth out Devils, the Devil of Luſt, and the Devil of Intemperance, the Spirit that appears like a Goat, and the Spirit that comes in the ſhape of a Swine; he whoſe Faith opens the blind man's

man's eyes, and makes him to ſee the things of God, and cures the lame Hypocrite, and makes him to walk uprightly. *For theſe ſigns ſhall follow them that believe* (ſaid our Bleſſed Saviour) and by theſe, as by the Wedding Garment, we are fitted to this Heavenly *Supper* of the King. In ſhort, for whatever end Faith is deſigned, whatever Propoſitions it tends to perſwade, to what Duties ſoever it does ingage, to what ſtate of things ſoever it ought to efform us, and whitherſoever the nature and intention of the Grace does drive us, thither we muſt go, that we muſt do, all thoſe things we muſt believe, and to that end we muſt direct all our actions and deſigns. For the nature of Faith diſcovers it ſelf in the affairs of our Religion as in all things: if we believe any thing to be good, we ſhall labour for it, if we think ſo, we ſhall do ſo, and if we run after the Vanities of the World, and neglect our Intereſt of Heaven, there is no other account to be given of it, but becauſe we do not believe the threatnings and the Laws of God, or that Heaven is not ſo conſiderable as thoſe ſottiſh pleaſures and trifling regards for which all pains is too much, though we think all labour and all paſſion is too little. * *Plutarch* tells, that when *Poverty* deſired to have a Child, ſhe lay with the God *Porus*, their God of Plenty, and ſhe proved with Child, and brought forth *Love*, by which they intended to repreſent the nature of the *Divine Love*, it is born of a rich Father, and a poor Mother; that is, it proceeds from a contempt of the World, and a value of God, an temptineſs of ſecular affections, and a great eſtimate of Wiſdom and Religion.

Mark 16. 17. 18.

Ὅπερ γάρ πόθος ἐστὶ τὸ πιστευόμενον πᾶσιν ἀγαπᾶσθαι. Just. Mart.

* Ibid. & Ofir.

Πενίας μὲν ἀγαθὸς καὶ σοφὸς πλοῦτος ὁ δ' ἔρως ἐστὶ καὶ ἀπορίας

But therefore it is that God and the Fruits of his Garden, and the Wealth of his Treaſure, and

the Meat of his Table, and the Graces of his Spirit, are not guſtful and delicious, becauſe we dote upon Muſhroms and Colloquintida. But as Manna was given in the Deſart, and it became pleaſant when they had nothing elſe to eat: So it is in the ſweetneſſes of Religion, we cannot live by Faith, and rejoyce in the Banquets of our Saviour, unleſs our Souls dwell in the Wilderneſs; that is, Where the pleaſures and appetites of the World may not prepoſſeſs our palates, and debauch our reaſonings. And this was myſteriouſly ſpoken by the Pſalmiſt, *The broad places of the Wilderneſs ſhall wax fat, and the Hill ſhall be encircled with joy*; that is, Whatſoever is barren and deſolate, not full of the things and affections of the World, ſhall be inebriated with the pleaſures of Religion, and rejoyce in Sacraments, in Faith and Holy Expectations. But the love of money, and the love of pleaſures are the intrigues and fetters to the underſtanding; but he only is a faithful man who * reſtrains his paſſions and deſpiſes the World, and rectifies his love, that he may believe aright, and put that value upon Religion as that it become the ſatisfaction of our Spirit, and the great object of all our paſſionate deſires: pride and prejudice are the Parents of misbelief, but humility and contempt of the World firſt bear Faith upon their knees, and then upon their hands.

Delicata eſt Divina conſolatio quæ non datur admittentibus alienam, S. *Bernard.*

* Frænentur ergo corporum cupidines
Deterſa ut intus emicet prudentia;
Sic excitato perſpicax acumine,
Liberque flatu laxiore Spiritus
Rerum parentem rectius precabitur.
Prudent. in Cathemerin.

SECT. V.

SECT. V.

Of the proper and Specifick Work of Faith in the Reception of the Holy Communion.

HEre I am to inquire into two Practical Queſtions. 1. *What ſtreſs is to be put upon Faith in this Myſtery*: that is, *How much is every one bound to believe in the Article of this Sacrament before he can be accounted competently prepared in his underſtanding, and by his Faith?*

2. *What is the uſe of Faith in the reception of the Bleſſed Sacrament? and in what ſence, and to what purpoſes, and with what truth it is ſaid that in the Holy Sacrament we receive Chriſt by Faith.*

How much every man is bound to believe of this Myſtery.

If I ſhould follow the uſual Opinions, I ſhould ſay that to this preparatory Faith it is neceſſary to believe all the niceties and myſterioufneſs of the Bleſſed Sacrament. Men have introduced new Opinions, and turned the Key in this Lock ſo often till it cannot be either opened or ſhut, and they have unravell'd the Clue ſo long, till they have entangled it; and not only reaſon is made blind by ſtaring at what ſhe never can perceive, but the whole Article of the Sacrament is made an objection and temptation even to Faith it ſelf; and ſuch things are taught by ſome Churches and ſome Schools of Learning, which no Philoſophy did ever teach, no Religion did ever reveal, no Prophet ever Preach, and which

no

ro Faith can ever receive: I mean it in the prodigious Article of *Tranſubſtantiation*; which I am not here to confute, but to reprove upon practical conſiderations, and to conſider thoſe things that may make us better, and not ſtrive to prevail in diſputation. That therefore we may know the proper Offices of Faith in the believing what relates to the Holy Sacrament, I ſhall deſcribe it in ſeveral Propoſitions.

Vide *Real Preſence* per totum.

1. It cannot be the duty of Faith to believe any thing againſt our ſence, what we ſee and taſte to be Bread, what we ſee and taſte and ſmell to be Wine, no Faith can engage us to believe the contrary. For by our ſenſes Chriſtianity it ſelf and ſome of the greateſt Articles of our Belief were known by them, who from that evidence conveyed them to us by their teſtimony; and if the preception of ſenſe were not finally to be relied upon, Miracles could never be a demonſtration, nor any ſtrange event prove an unknown Propoſition; for the Miracle can never prove the Article, unleſs our eyes or hands approve the Miracle; and the Divinity of Chriſt's Perſon, and his miſſion and his power could never have been proved by the Reſurrection, but that the Reſurrection was certain and evident to the eyes and hands of ſo many witneſſes. Thus Chriſt to his Apoſtles proved himſelf to be no Spirit, by expoſing his Fleſh and Bones to be felt; and he wrought Faith in St. *Thomas* by his finger's ends; the wounds that he ſaw and felt, were the demonſtrations of his Faith; and in the Primitive Church the *Valentinians* and *Marcionites*, who ſaid Chriſt's Body was phantaſtical, were confuted by no other Argument but of ſenſe. For ſenſe is the evidence of the ſimple, and the

1 John 1. 1, 2, 3.

confirmation

confirmation of the wiſe; it can confute all pretences, and reprove all deceitful ſubtilties: it turns opinion into knowledge, and doubts into certainty; it is the firſt endearment of love, and the ſupply of all underſtanding: from what we ſee without, we know what to believe within: and no demonſtration in the World can be greater than the evidence of ſence. Our ſenſes are the great Arguments of Virtue and Vice: and if it be not ſafe to rely upon that evidence, we cannot tell what pleaſure and pain is: and a man that is born blind may as well have the true Idea of colours, as we could have of pain, if our ſenſes could not tell us certainly; and all thoſe Arguments from Heaven, by which God prevails upon all the World, as Oracles, and *Urim* and *Thummim*, and ſtill voyces, and loud thunders, and the Daughter of a voyce, and meſſages from above, and Prophets on Earth, and Lights and Angels, all were nothing: for Faith could not come by hearing, if our hearing might be illuſions. That therefore which all the World relies upon for their whole Religion: that which to all the World is the great means and inſtrument of the glorification of God, even our ſeeing of the Works of God, and eating his Proviſions, and beholding his Light: that which is the great Miniſter of Life, and the Conduit of good and evil to us, we may rely upon for this Article of the Sacrament: what our Faith relies upon in the whole, ſhe may not contradict in this. *Tertullian* ſaid, [that it is not only unreaſonable, but unlawful to contradict the teſtimony of our ſenſe, leſt the ſame queſtion be made of Chriſt himſelf, leſt it be ſuſpected that he alſo might be deceived when he heard his Father's voice from Heaven]

That therefore which we ſee upon our Altars and Tables, that which the Prieſt handles, that which the Communicant does taſte, is Bread and Wine; our ſenſes tells us that is ſo, and therefore Faith cannot be enjoyned to believe it not to be ſo. Faith gives a new Light to the Soul, but it does not put our eyes out, and what God hath given us in our nature, could never be intended as a ſnare to Religion, or to engage us to believe a lie. Faith ſees more in the Sacrament than the eye does, and taſtes it more than the tongue does, but nothing againſt it; and as God hath not two Wills contradictory to each other, ſo neither hath he given us two notices and preceptions of Objects, whereof the one is affirmative, and the other negative of the ſame thing.

See Real Preſence. Sect. 10.

2. Whatſoever is againſt right reaſon, that no Faith can oblige us to believe. For although reaſon is not the poſitive and affirmative meaſures of our Faith, and God can do no more than we underſtand, and our Faith ought to be larger than our reaſon, and take ſomething into her heart that reaſon can never take into her eye; yet in all our Creed there can be nothing againſt reaſon. If true reaſon juſtly contradicts an Article, it is not *of the houſhold of faith.* In this there is no difficulty, but that in practice we take care that we do not call that reaſon which is not ſo: for although a man's reaſon is a right Judge, yet it ought not to paſs Sentence in an inquiry of Faith, until all the Information be brought in; all that is within, and all that is without it; all that is above, and all that is below; all that concerns it in experience, and all that concerns it in act; whatſoever is of pertinent obſervation, and whatſoever

See this largely diſcourſed of in the *Rule of Conſcience.* Lib. 1. Chap. 2. Rule 3.

whatſoever is revealed: for elſe reaſon may argue very well, and yet conclude falſly: it may conclude well in Logick; and yet infer a falſe Propoſition in Theology: bnt when our Judge is fully and truly informed in all that where ſhe is to make her judgement, we may ſafely follow it, whitherſoever ſhe invites us.

If therefore any Society of men calls upon us to believe in our Religion what is falſe in our experience, to affirm that to be done, which we know is impoſſible it ever can be done; to wink hard that we may ſee the better; to be unreaſonable men, that we may offer to God a reaſonable Sacrifice; they make Religion ſo to be ſeated in the will, that our underſtanding will be uſeleſs, and can never miniſter to it. But as he that ſhuts the eye hard, and with violence curles the eyelid, forces a phantaſtick fire from the Cryſtaline humor, and eſpies a light that never ſhines, and ſees thouſand of little fires that never burn; So is he that blinds the eye of his reaſon, and pretends to ſee by an eye of Faith, he makes little Images of Notion, and ſome Atoms dance before him; but he is not guided by the light, nor inſtructed by the Propoſition, but ſees like a man in his ſleep, and grows as much the wiſer as the man that dreamt of a *Lycanthropy*, and was for ever after wiſely wary not to come near a River. He that ſpeaks againſt his own reaſon, ſpeaks againſt his own conſcience, and therefore it is certain, no man ſerves God with a good conſcience, that ſerves him againſt his reaſon. For though in many caſes reaſon muſt ſubmit to Faith, that is, natural reaſon muſt ſubmit to ſupernatural, and the imperfect informations of art, to the perfect revelations of God; yet in no caſe, can true reaſon

ſon and a right Faith oppoſe each other; and therefore in the Article of the Sacrament, the impoſſible affirmatives concerning Tranſubſtantiation, becauſe they are againſt all the reaſon of the World, can never be any part of the Faith of God.

Ubi ad profunditatem Sacramentorum perventum eſt, omnis Platonicorum caligavit ſubtilitas S. Cyprian de Spir. S.

3. Whatſoever is matter of curioſity, that our Faith is not obliged to believe or confeſs. For the Faith of a Chriſtian is pure as Light, plain as a Commandment, eaſie as Childrens Leſſons; it is not given to puzle the Underſtanding, but to inſtruct it; it brings Charity to it, not darkneſs and obſcurity. Our Faith in this Sacrament is not obliged to inquire or to tell *how* the Holy Bread can feed the Soul, or the Chalice purifie our Spirits; *how* Chriſt is united to us, and yet we remain imperfect even then, when we are all one with him that is perfect: there is no want of Faith, though we do not underſtand the ſecret manner how Chriſt is really preſent, and yet this reality be no other but a reality of event and poſitive effect; though we know not that *Sacramental* is more than *Figurative*, and yet not ſo much as *Natural*, but greater in another kind. It is not a duty of our Faith to diſcern how Chriſt's Body is broken into ten thouſand pieces, and yet remains whole at the ſame time; or how a Body is preſent by Faith only, when it is naturally abſent, and yet Faith ought to believe things to be as they are, and not to make them what of themſelves they are not. We need not to be amazed concerning our Faith, when our overbuſie reaſon is amazed in the Article; and our Faith is not defective, though we confeſs we do not underſtand how Chriſt's Body is there incorporeally, that is,, the Body after the manner of a Spirit,

rit, or though we cannot apprehend how the Symbols ſhould make the Grace preſential, and yet that the Grace of God in the Receiver can make the Symbols operative and energetical.

The Faith that is required of thoſe who come to the Holy Communion, is of what is revealed plainly, and taught uſefully: what ſets devotion forward, not what miniſters to curioſity, that which the good and the plain, the eaſie and the ſimple man can underſtand. For if thou canſt not underſtand the reciprocations and pulſes of thy own Arteries, the motion of thy Blood, the ſeat of thy Memory, the rule of thy Dreams, the manner of Digeſtion, the diſeaſe of thy Bowels, and the diſtempers of thy Spleen, things that thou beareſt about thee, that cauſe to thee pain and ſorrow: it is not to be expected that thou ſhouldeſt underſtand the ſecrets of God, the cauſes of his Will, the impulſes of his Grace, the manner of his Sacraments, and the Oeconomy of his Spirit. God's Works are ſecret, and his Words are deep, and his Diſpenſations myſterious, and therefore too high for thy underſtanding. St. *Gregory Nazianzen* * ſays of God: the more you think you comprehend of him in your underſtanding, the leſs he is comprehended; like the Sand of a Glaſs, which the harder you graſp, the leſs you can retain; or like the Sand of the Sea, which you can never number, but by going about it, you are confounded, and by doing ſomething of it, you make it impoſſible to do the reſt. Curious inquiries are like

——exigua eſt vis
Humani ingenii, tantoque auguſta labori.
Quippe minor natura aciem ſi intendere tentet
Acrius ac penetrare Dei ſecreta ſupremi,
Quis dubitet victo fragilem laceſſere viſu:
Vimque fatigatæ mentis ſub pectore parvo.
Turbari, invalidiſque hebetem ſuccumbere curis?
Prudent. in Symmach. l. 2.

* ὑποχωρεῖ δεῖ τοσοῦτον, ὅσον καταλαμβάνεται. *Orat.* 1.

like the contentions of *Protogenes* and *Apelles*, who ſhould draw the ſmalleſt line, and after two or three eſſays, they left this Monument of their Art, that they drew three lines ſo curiouſly, that they were ſcarcely to be diſcerned. And therefore ſince Faith is not concerned in intrigues and hard queſtions, it were very well if the Sacrament it ſelf were not diſguiſed, and charity diſordered, by that which is not a help, but a temptation to Faith it ſelf. In the Holy Communion, we muſt retain an undoubted Faith, but not inquire after what manner the ſecrets of God are appointed. *Whether it be or no*, that is the object of Faith to inquire, and to accept accordingly. *What it is*, he that is to teach others, and ſpeak Myſteries, may modeſtly diſpute; but *how it is*, nothing but curioſity will look after. The Egyptians uſed to ſay, that unknown darkneſs is the firſt principle of the World; not meaning that darkneſs was before light; but by *Darkneß* they mean *God*, as *Damaſcius* the Platoniſt rightly obſerves; ſaying, This darkneſs or obſcurity is the beginning of every intellectual Being, and every Sacramental Action: and therefore in their Ceremonies they uſually made three Acclamations *to the unknown Darkneß*: that is, to God, whoſe ſecrets are pervious to no eye, whoſe dwelling is in a light that is not to be diſcerned, whoſe Myſteries are not to be underſtood by us, and whoſe Sacraments are objects of Faith and Wonder, but not to be diſordered by the miſtaking, undiſcerning eye of People, that are curious to ask after what

Oportet igitur nos in ſumptionibus Divinorum myſteriorum indubitatam retinere fidem & non quærere quo pacto. S. *Bernardus*. An ſit fidei eſt inquirere, quid ſit, Philoſophi, quomodo ſit, Curioſi.

Πρώτην ἀρχὴν νομίζουσι Σκότος ὑπὲρ πάσαν νόησιν, Σκότος ἄγνοσόν τρις τοῦτ' ἐπιφημίζοντες.

what they ſhall never underſtand.

Faith is often times ſafer in her ignorance than in buſie queſtions, and to inquire after the manner of what God hath plainly and ſimply told may be an effect of Infidelity, but never an act of Faith. If concerning the things of God we once ask *Why* or *How?* we argue our doubt and want of confidence, and therefore it was an excellent Counſel of S. *Cyril*, Believe firmly in the Myſteries, and conſent to the Words of Chriſt, but never ſo much as ſpeak or think, How is this done? In your Faith be as particular and minute, as Chriſt was in his expreſſions of it * but no more. He hath told us, This is his Body, This his Blood: believe it, and ſo receive it: but he hath not told us how it is ſo, it is behind a Cloud, and tied up with a knot of ſecreſie: therefore let us lay our finger on our mouth, and worſhip humbly. But he that looks into the eye of the Sun, ſhall be blind, and he that ſearches into the ſecrets of Majeſty, ſhall be confounded with the Glory.

Multa etenim benè tecta latent, neſcitaque proſunt.
Dum manſueta fides quædam dilata modeſte
Suſtinet, & nullo ignorat non edita damno.
Proſper. adverſ. ingrat. 35.

Σὴφὶι ἔλεγχϑ ἀπιςίας τό πως ἀφι Θεῦ λέγειν. *Juſt. Mart.*

Firmam fidem myſteriis adhibentes, nunquam in tam *ſublimibus rebus* illud *Quomodo* aut cogitemus aut proferamus, lib. 4. in *Johan. c.* 13.

* Non patiar me quicquam neſcire, de eo quem amem. *Plin.*

The next Enquiry is,

What is the uſe of Faith in this Sacrament? It is tied but to little duty, and a few plain Articles? what then is the uſe and advantage of it? To what Graces does it miniſter, and what effects does it produce? To this the anſwer is eaſie, but yet ſuch as introduces a further enquiry. Faith indeed is not curious, but material: and therefore

fore in the contemplation of this myſterious Sacrament and its Symbols, we are more to regard their ſignification than their natural uſage; what they are by Grace, than what they are by nature; what they ſignifie, rather than what they are defin'd. Faith conſiders not how they nouriſh the Body, but how they ſupport and exalt the Soul; that they are Sacramental, not that they are alſo nutritive: that they are made holy to purpoſes of Religion, not that they are ſalutary to Offices of nature that is, what they are to the Spirit, not what they are to Senſe and Diſputation. For to Faith Chriſt is preſent, by Faith we eat his Fleſh, and by Faith we drink his Blood; that is, we communicate not as men, but as Faithful and Believers: the meaning and the duty, and the effect of which are now to be inquired.

Τὸ πῶν τ πίστεως ὄζει. *Chryſ ſt. Homil 2. Tim.*

Πρὸς τ πίστιν σὺν τὸ πᾶν ἐνεργεῖται. *Idem & S. Cyril. in defenſ. anathem. idem aſſerit. In Joan. hom. 46. vide etiam Auguſt. in Pſal. 98.*

1. It ſignifies that Chriſt is not preſent in the Sacrament corporally; or naturally, but ſpiritually: for thus the carnal and ſpiritual ſenſe are oppoſed. So St. *Chryſoſtom* upon thoſe Words of Chriſt: *The Fleſh profiteth nothing: what is it to underſtand carnally?* To underſtand them ſimply and plainly as they are ſpoken. For they are not to be judged as they ſeem, but all Myſteries are to be conſidered with internal eyes, that is, ſpiritually. For the cannal ſenſe does not penetrate to the underſtanding of ſo great a ſecret, ſaith St. *Cyprian.* For therefore we are not devourers of Fleſh, becauſe we underſtand theſe things ſpiritually. So *Theophilact.*

2. Since the ſpiritual ſenſe excludes the natural and proper, it remains that the expreſſion which is natural, be in the ſenſe figurative and improper; and if the holy Sacrament were not a Figure, it could neither be a Sign, nor a Sacrament.

But

But therefore it is called the Body and Blood of Chriſt, becauſe it is the Figure of them, as St. *Auſtin* largely diſcourſes; [*For ſo when Good-Friday draws near, we ſay to morrow or the next day is the Paſſion of our Lord; although that Paſſion was but once, and that many Ages ſince; and upon the Lord's Day, we ſay, to day our Bleſſed Lord aroſe from the dead, although ſo many years be paſſed ſince: and why is no man ſo fooliſh as to reprove us of falſhood? but becauſe on theſe dayes is the ſimilitude of thoſe things which were done ſo long ſince. Was not Chriſt once ſacrificed? and yet he is ſacrificed ſtill on the Solemnities of Eaſter, and every day in the Communion of the People: neither does he ſay falſe, who being asked, ſhall ſay that he is ſacrificed: for if the Sacraments had not a ſimilitude of thoſe things whereof they are Sacraments, they would be no Sacraments at all. But moſt commonly, by their ſimilitudes things receive their names.*] Thus *Tertullian* expreſſes this Myſtery. This is my Body, that is, the Figure of my Body. And St. *Gregory Nazianzen* calls the Paſſeover, becauſe it antidated the Lord's Supper, *a Figure of a Figure.*

Epiſt. 23. ad Bonifac. vide eundem contr. Adimantum, cap. 12. Non dubitavit dicere Dominus hoc eſt corpus meum, cum ſignum daret corporis ſui. Dicitur item ab Origine & Chryſoſtomo, *in cap.* 26. *Mat. homil.* 83. Typus & Symbolum: ab eodem Origine, S. Baſilio, & S. Ambroſio, & aliis exemplum, exemplar. & imago.

Contr. Marcion. lib. 4.

3. But St. *Auſtin* added well, the Body of Chriſt is Truth and Figure too. The Holy Sacrament is not only called the Lord's Body and Blood, for the Figure, Similitude, and Sacramentality; but for the real exhibition and miniſtration of it. For it is truly called the Body of Chriſt, becauſe there is joined with it the vital power, virtue, and efficacy of the Body: and therefore it is called by St. *Auſtin*, *The intelligible, the inviſible, the ſpiritual Body.* By St. *Hierom*, *The*

Laus fidei eſt credere quod non vides, *Aug.*

The divine and ſpiritual Fleſh, the celeſtial thing: By St. *Ireneus, The ſpiritual Food, and the Body of the Divine Spirit*: By St. *Ambroſe*. For by this means it can very properly be called the Body and Blood of Chriſt: ſince it hath not only the Figure of his Death externally, but internally it hath an hidden and ſecret the proper and divine effect, the life-giving power of his Body; ſo that though it be a Figure, yet it is not merely, ſo not only the Sign and Memorial of him that is abſent, but it bears along with it the very Body of the Lord, that is, the efficacy, and divine virtue of it. Thus our Bleſſed Saviour ſaid of *John the Baptiſt*, that *Elias* is already come, becauſe he came in the Power and Spirit of *Elias*. As *John* is *Elias*, ſo is the Holy Sacrament the Body and Blood of Chriſt, becauſe it hath the Power and Spirit of the Body of Chriſt. And therefore the Ancient Doctors of the Church, in their Sermons of theſe Divine Myſteries, uſe the word *Nature* and *Subſtance*, not underſtanding theſe words in the Natural or Philoſophical, but a Theological, in a ſenſe proper to the Schools of Chriſtians; by *Subſtance*, meaning the Power of the Subſtance; by *Nature* the gracious effect of his Natural Body: the nature and uſe, and myſteriouſneſs of Sacraments ſo allowing them to ſpeak, and ſo requiring us to underſtand.

Immortalitatis alimonia datur, à communibus cibis differens, corporalis ſubſtantiæ retinens ſpeciem, ſed virtutis Divinæ inviſibili efficientia probans adeſſe præſentiam, S. *Cyprian de cœna Dom.*

4. And now to this ſpiritual Food muſt be fitted a ſpiritual manner of reception; and this is the work of Faith; that ſpiritual Bleſſings may inveſt the Spirit, and be conveyed by proportioned Inſtruments, leſt the Sacrament be like a Treaſure in a dead hand, or Muſick in the Grave.

But

But this I chuſe rather to repreſent in the words of the Fathers of the Church, than mine own: *We ſee* (ſaith St. *Epiphanius*) *what our Saviour took into his hands, as the Goſpel ſays, He aroſe at Supper and took this; and when he had given thanks, he ſaid, This is my Body; and we ſee it is not equal, nor like to it, neither to the inviſible Deity, nor to the Fleſh; for this is of a round form, without ſenſe: but by Grace he would ſay, This is mine; and every one hath Faith in this ſaying: For he that doth not believe this to be true as he hath ſaid, he is fallen from Grace and Salvation. But that which we have heard, that we believe, that it is his.*] And again, [*The Bread indeed is our Food, but the virtue which is in it is that which gives us life; by Faith and efficacy, by Hope and the perfection of the Myſteries, and by the Title of Sanctification, it ſhould be made to us the perfection of Salvation.*] *For theſe Words are Spirit and Life, and the Fleſh pierces not into the underſtanding of this depth, unleſs Faith come.*] * *But then,* [*The Bread is Food, the Blood is Life, the Fleſh is Subſtance, the Body is the Church.*] *For the Body is indeed ſhown, it is ſlain, and given for the nouriſhment of the World, that it may be ſpiritually diſtributed to every one, and be made to every one the Conſervatory of them to the Reſurrection of Eternal Life,*] ſaith St. Athanaſius. *Therefore becauſe Chriſt ſaid, This is my Body, let us not at all doubt, but believe, and receive it with the eye of the Soul, for nothing ſenſible is delivered us; but by ſenſible things he gives us inſenſible or ſpiritual.*] So St. Chryſoſtom. [*For Chriſt would not that they who partake of the Divine Myſteries, ſhould attend to the nature of the things which are ſeen, but let them*

In Anchorato.

Auctor lib. de cœna Dom. Fides non habet meritum, cui humana ratio præbet experimentum. S. *Greg.*

* Arcanum cœli Dominus pro tempore cœlat
Ut ſic noſtra fides ad juſtitiam doceatur.
Et fidei major merces exinde ſe quatur.
Petr. Bleſenſ.

De peccat. in Spir. S.

S. Chryſoſt. ubi ſupra in Mat. 26.

them (by Faith) believe the change is made by Grace.

Theodoret. dial. 1. [*For according to the Subſtance of the Creatures, it remains after Conſecration the ſame it did before;*

Bertram. de corp. & ſang. Domini. *but it is changed inwardly by the powerful virtue of the Holy Spirit; and Faith ſees it, it feeds the Soul, and miniſters the Subſtance of Eternal Life: for now Faith ſees it all whatſoever it is.*

From theſe excellent Words, we are confirmed in theſe two things. 1. That the Divine Myſteries are of very great efficacy and benefit to our Souls. 2. That Faith is the great Inſtrument in conveying theſe Bleſſings to us. For as St. *Cyprian* affirms, the Sacraments of themſelves cannot be without their own virtue; and the Divine Majeſty does at no hand abſent it ſelf from the Myſteries.] But then, unleſs by faith we believe all this that Chriſt ſaid, there is nothing remaining but the outward Symbols, and the ſenſe of fleſh and blood, which profits nothing. But to believe in Chriſt, is to eat the fleſh of Chriſt.

Ubi ſupra.

Joh. 6. 35. *I am the bread of life, he that cometh to me ſhall not hunger*; that is, he ſhall be filled with Chriſt. *and he that believeth in me ſhall not thirſt.* Coming to Chriſt, and believing in him, is the ſame thing; that is, he that believes Chriſt's Words, and obeys his Commandments; he that owns Chriſt for his Law-giver and his Maſter, for his Lord and his Redeemer; he who lays down his ſins in the Grave of Jeſus, and lays down himſelf at the foot of the Croſs, and his cares at the door of the Temple, and his ſorrows at the Throne of Grace; he who comes to Chriſt to be inſtructed, to be commanded, to be relieved, and to be comforted; to this Perſon Chriſt gives his Body and Blood, that is, Food from Heaven. And then the Bread of Life, and the Body of Chriſt, and eating his

his Fleſh, and drinking his Blood, are nothing elſe but Myſterious and Sacramental expreſſions of this great excellency; that whoever does this, ſhall partake of all the benefits of the Croſs of Chriſt, where his Body was broken, and his Blood was poured forth for the remiſſion of our ſins, and the Salvation of the World. But ſtill that I may uſe the expreſſion of St. *Ambroſe*, Chriſt is handled by Faith, he is ſeen by Faith, he is not touched by the Body, he is comprehended by the eyes. In Lucam. lib. 6. c. 8.

5. But all the inquiry is not yet paſt: For thus we rightly underſtand the Myſterious Propoſitions; but thus we do not fully underſtand the Myſterious Sacrament. For ſince coming to Chriſt in all the addreſſes of Chriſtian Religion, that is, in all the Miniſteries of Faith, is eating of the Body and drinking the Blood of Chriſt, what does Faith in the reception of the Bleſſed Sacrament that it does not do without it? Of this I have already given an account*: But here I am to add, That in the Holy Communion all the Graces of a Chriſtian, all the Myſteries of the Religion are ſummed up as in a Divine Compendium; and whatſoever, *moral* or *myſterious* is done without, is by a worthy Communicant done more excellently in this Divine Sacrament; for here we continue the Confeſſion of our Faith which we made in Baptiſm; here we perform in our own Perſons what then was undertaken for us by another; here that is made explicit, which was but implicit before; what then was in the root, is now come to a full ear; what was at firſt done in Myſtery alone, is now done in Myſtery and Moral Actions and Virtuous Excellencies together: here we do not only hear the Words of

* Chap. 1. Sect. 2.

Chriſt, but we obey them; we believe with the heart, and here we confeſs with the mouth, and we act with the hand, and incline the head, and bow the knee, and give our heart in ſacrifice: here we come to Chriſt, and Chriſt comes to us: here we repreſent the death of Chriſt as he would have us repreſent it, and remember him, as he commanded us to remember him: here we give him thanks, and here we give him our ſelves; here we defie all the works of darkneſs, and hither we come to be inveſted with a Robe of Light, by being joined to the Son of Righteouſneſs, to live in his eyes, and to walk by his brightneſs, and to be refreſhed with his warmth, and directed by his Spirit, and united to his Glories. So that if we can receive Chriſt's Body, and drink his Blood out of the Sacrament, much more can we do it in the Sacrament: For this is the chief of all the Chriſtian Myſteries, and the union of all Chriſtian Bleſſings, and the inveſtiture of all Chriſtian Rights, and the exhibition of the Charter of all Chriſtian Promiſes, and the exerciſe of all Chriſtian Duties. Here is the exerciſe of our Faith, and Acts of Obedience, and the confirmation of our Hope, and the increaſe of our Charity. So that although God be gracious in every diſpenſation, yet he is bountiful in this: although we ſerve God in every virtue, yet in the worthy reception of this Divine Sacrament, there muſt be a Conjugation of Virtues, and therefore we ſerve him more: we drink deep of his loving kindneſs in every effuſion of it, but in this we are inebriated: he always fills our Cup, but here it runs over.

The Effects of theſe Conſiderations are theſe.

1. That by [*Faith*] in our Diſpoſitions and Preparations to the Holy Communion, is not underſtood only the Act of Faith, but the Body of Faith, not only believing the Articles, but the dedication of our Perſons; not only a yielding up of our underſtanding, but the engaging of our Services; nor the hallowing of one faculty, but the ſanctification of the whole man. That Faith which is neceſſary to the worthy receiving this Divine Sacrament, is all that which is neceſſary to the ſuſception of Baptiſm, and all that which is produced by hearing the Word of God, and all that which is exerciſed in every ſingle Grace; and all that by which we live the life of Grace; and all that which works by Charity, and makes a new Creature and juſtifies a Sinner, and is a keeping the Commandments of God.

If the manducation of Chriſt's Fleſh and drinking his Blood be ſpiritual, and done by Faith, and is effected by the Spirit, and that this Faith ſignifies an intire dedition of our ſelves to Chriſt, and ſanctification of the whole man to the ſervice of Chriſt, then it follows, that the wicked do not communicate with Chriſt, they eat not his Fleſh, and they drink not his Blood: they eat and drink indeed; but it is Gravel in their teeth, and Death in their belly; they eat and drink damnation to themſelves. For unleſs a man be a Member of Chriſt, unleſs Chriſt dwells in him by a living Faith, he does not eat the Bread that came down from Heaven. *They lick the Rock*, ſaith St. *Cyprian*, *but drink not the Waters of its emanation*: They receive the *ſkins of the Sacrament*, *and the brain of the Fleſh*: ſaith St. *Bernard*. But it is in

Panis qui de cœlo diſcendit, non niſi ab eo accipitur qui Dominum habet & Chriſti membrum eſt. *S. Hilar. de Trin. l.* 8.

this Divine Nutriment, as it is in ſome Fruits, the skin is bitterneſs, and the inward juice is ſalutary and pleaſant, the outward Symbols never bring Life, but they can bring Death; and they of whom it can be ſaid (according to the expreſſion of St. *Auſtin*) *they eat no ſpiritual meat, but they eat the Sign of Chriſt*, muſt alſo remember what old *Simeon* ſaid of his Prophecy of Chriſt, *He is a Sign ſet for the fall of many*; but his Fleſh and Blood ſpiritually eaten, is reſurrection from the dead.

Non manducant ſpiritualiter, ſed premunt dentibus ſignum corporis & ſanguinis.

SECT. VI.

Meditations and Devotions relative to this Preparatory Grace; to be uſed in the Days of Preparation, or at any time of Spiritual Communion.

St. *Bernard*'s Meditation and Prayer.

THE Chalice which thou (O ſweeteſt Saviour Jeſus) didſt drink, hath made thee infinitely amiable; it was the Work of my Redemption. Certainly nothing does more pleaſingly invite, or more profitably require, or more vehemently affect me than this love: for by how much lower thou didſt for me deſcend in the Declinations of Humility, by ſo much art thou dearer to me in the exaltations of thy Charity and thy Glory. * Learn, O my Soul, how thou oughteſt to love Chriſt, who hath given us his Fleſh for meat, his Blood for drink, the Water of his Side for our Lavatory, and his own Life for the price of our Redemption. He

is

is ſtark and dead cold, who is not ſet on fire by the burning and ſhining flames of ſuch a Charity.

I.

Bleſſed Saviour Jeſus, the Author and Finiſher of our Faith, the Fountain of Life and Salvation; by thee let us have acceſs to thy Heavenly Father, that by thee he may accept us, who by thee is revealed to us. Let thy Innocence and Purity procure pardon for our uncleanneſs and diſobedience; let thy Humility extinguiſh our Pride and Vanity; thy Meekneſs extinguiſh our Anger, and thy Charity cover the multitude of our ſins.

II.

O Bleſſed Advocate and Mediator, intercede for us with thy Father and ours, with thy God and ours; and grant that by the Grace which thou haſt found, by the prerogative which thou haſt deſerved, by the mercy which thou haſt purchaſed for us, that as thou wert partaker of our ſufferings and infirmities, ſo we by the Death and Reſurrection, and by thy infinite gracious Interceſſion, may be made partakers of thy Holineſs and thy Glory.

III.

Let the brightneſs of thy Divine Grace for ever ſhine upon thy Servants, that we being purified from all Error and Infidelity, from weak Fancies, and curious Inquiries, may perceive and adore the wiſdom and the Love of God in the truth and myſteriouſneſs of this Divine Sacrament: and be pleaſed to lighten in our Spirits ſuch a burning Love, and ſuch a ſhining De-

votion, that we may truly receive thee, and be united unto thee; that we may feed on thee the celeſtial Manna, and may with an eye of Faith ſee thee under the Cloud, and in the Vail; and at laſt may ſee thee in the brighteſt effuſions of thy Glory. Amen.

A Confeſſion of Faith in order to the Myſteries of the Holy Sacrament, taken out of the Liturgy of St. *Clement*, to be uſed in the Dayes of Preparation or Communion.

HOly, Holy, Holy, Lord God of Sabbath; Heaven and Earth are full of thy Glory. Bleſſed art thou, O God, and bleſſed is thy Name for ever and ever. Amen.

For thou art holy, and in all things thou art ſanctified and moſt exalted, and ſitteſt on high above all for ever and ever.

Holy is thy only begotten Son our Lord Jeſus Chriſt, who in all things did miniſter unto thee his God and Father, both in the Creation of the World, and in the excellent providence and conſervation of it. He ſuffered not mankind to periſh, but gave to him the Law of Nature, and a Law written in Tables of Stone, and reproved them by his Prophets, and ſent his Angel to be their Guards: And when men have violated the natural Law, and broken that which was written; when they had forgotten the Divine Judgment manifeſted in the Deluge upon the Old World, in fire from Heaven upon Sodom *and* Gomorrah, *in many Plagues upon the* Egyptians, *in the ſlaughters of the* Philiſtins, *and when the wrath of God did hang over all the World*

World for their iniquity, according to thy will, he who made man, resolved to become a man, he who is the Law-giver, would be subject to Laws, he that is the High Priest, would be made a Sacrifice; and the great Shepherd of our Souls, would be a Lamb and be slain for us. Thee his God and Father he appeased, and reconciled unto the World, and freed all men from the instant anger: He was born of a Virgin, born in Flesh: He is God, and the Word, the beloved Son, the first born of every Creature, according to the Prophecies which went before him, of the Seed of Abraham *and* David, *and of the Tribe of* Judah.

He who is the Maker of all that are born, was conceived in the Womb of a Virgin; and he that is void of all Flesh, was incarnate and made Flesh: He was born in time, who was begotten from Eternity: He conversed piously with men, and instructed them with his Holy Laws and Doctrine: he cured every Disease and every Infirmity: He did Signs and Wonders among the People: *He slept and eat and drank, who feeds all the living with food, and fills them with his blessing: He declared thy Name to them, who knew it not: He enlightned our ignorances: He enkindled Godliness, and fulfilled thy Will, and finished all that which thou gavest him to do.*

All this when he had done, he was taken by the hands of wicked men, by the treachery of false Priests and an ungodly People, he suffered many things of them, and by thy permission suffered many things of reproach. He was delivered to Pilate *the President, who judged him that is the Judge of the quick and dead, and condemned him who is the Saviour of all others. He who is impassible was crucified; and he died, who is of an Immortal Nature; and they buried him, by whom others are made alive; that by his Death and Passion he might free them for whom he came,*

came, and might diſſolve the bands of the Devil, and deliver men from all his crafty malices.

But then he roſe again from the dead, he converſed with his Diſciples forty dayes together, and then was received up into Heaven, and there ſits at the right hand of God his Father.

We therefore being mindful of theſe things which he did and ſuffered for us give thanks to thee Almighty God, not as much as we ſhould, but as much as we can: and here fulfil his Ordinance [and believe all that he ſaid, and know and confeſs that he hath given us his Body to be the food, and his Blood to be the drink of our Souls; that in him we live and move and have our being; that by him we are taught, by his ſtrength enabled, by his Graces prevented, by his Spirit conducted, by his Death pardoned, by his Reſurrection juſtified, and by his Interceſſion defended from all our enemies, and ſet forward in the way of Holineſs and Life Eternal.

O Grant, that we and all thy Servants, who by Faith and Sacramental Participation communicate with the Lord Jeſus, may obtain Remiſſion of our ſins, and be confirmed in Piety, and may be delivered from the power and illuſions of the Devil; and being filled with thy Spirit, may become worthy Members of Chriſt, and at laſt may inherit Eternal Life; through the ſame our Lord Jeſus Chriſt. Amen.

CHAP. IV.

CHAP. IV.

Of Charity, preparatory to the Bleſſed Sacrament.

SECT. I.

THe ſecond great Inſtrument of preparation to the Bleſſed Sacrament, is Charity: for though this be involved in Faith, as in its cauſe and moral Principle, yet we are to conſider it in the proper effects alſo of it, in its exerciſe and operations relative to the Myſteries. For they that ſpeak diſtinctly, and give proprieties of employment to the two Sacraments, by that which is moſt ſignal and eminent in them both reſpectively, call Baptiſm the Sacrament of *Faith*, and the Euchariſt the Sacrament of *Charity*; that is, Faith in Baptiſm enters upon the work of a good Life; and in the holy Euchariſt, it is actually productive of that Charity, which at firſt was deſigned and undertaken.

For Charity is that fire from Heaven, which unleſs it does enkindle the Sacrifice, God will never accept it for an Atonement. This God declared to us by the Laws given to the Sons of *Iſrael* and *Aaron*. The Sacrifice that was God's portion, was to be eaten and conſumed by himſelf, and therefore to be devoured by the holy fire that came down from Heaven: and this was imitated by the *Perſians*, who worſhipped the fire, and thought what the fire devoured, their God

Ὅτι θεραπεύοντες πυρὶ θυσίαν βάλλουσι, Πῦρ Δέσποτα ἔδωκε.

* Καί τοι γὰρ αἰθόσυτες ἔχοντες
Σπέρμ' ἀ ἐδαν φλογὸς οὖ,
Ἰεύξαν δ' ἀ πυρὸς ἱερὸς.
Ἀλσθὼν ἐν ἀκεραύλει, χείνοισι μὲ
Ζαυδὰν ἀχαχὼν περίλαμ,
Πολὺν ὖσεν χρυσὸν. Od. 7.

Epulantes adludit flamma.

God had plainly eaten. So *Maxymus Tyrius* tells of them, that bringing their Sacrifices, they were wont to say, *O Fire our Lord, eat this meat.* And *Pindar* * in his *Olympiads* tells of the *Rhodians*, That when they brought a Sacrifice to *Jupiter*, and had by chance forgotten to bring their fire, he accepting of their good intentions, and pitying their forgetfulness, rained down upon them a golden shower from a yellow Cloud; that is, a shower of fire came and consumed their Sacrifice. Now this is the great Emblem of Charity: the flame consumes the Feasters Sacrifice, and makes it a Divine Nutriment; our Charity, it purifies the Oblation, and makes their Prayers accepted.

Φόνου δὲ θυσίαν μὴ μιαίνετε. Μὴ τὰς χεῖρας. Diaconi solebant enunciare in Synaxi.

The Tables of the Lord, like the *Delian* Altars, must not be defiled with Blood and Death, with Anger and Revenge, with Wrath and Indignation: and this is to be in all senses of duty and ministration *an unbloody Sacrifice.* The Blood of the Cross was the last that was to have been shed. The Laws can shed more, but nothing else. For by remembring and representing the effusion of Blood, not by shedding it, our expiation is now perfected and compleat: but nothing hinders it more than the Spirit of War and Death; not only by the emissions of the hand, or the apertures of a wound, but by the murder of the tongue, and the cruelties of the heart, or by an unpeaceable disposition.

It was love that first made Societies, and love that must continue our Communions: and God who made all things by his Power, does preserve them

them by his love, and by union and ſociety of parts every Creature is preſerved. When a little water is ſpilt from a full Veſſel, and falls into its Enemy duſt, it circles it ſelf into a drop, and ſo ſtands equally armed in every point of the Circle, ſo dividing the forces of the Enemy, that by that little union it may ſtand as long as it can; but if it be diſſolved into flatneſs, it is changed into the nature and poſſeſſion of the duſt. War is one of God's greateſt Plagues, and therefore when God in this Holy Sacrament pours forth the greateſt effuſion of his love, peace in all capacities, and in all dimenſions, and to all purpoſes, he will not endure that they ſhould come to theſe Love-feaſts * who are unkind to their Brethren, quarrelſome with their Neighbours, implacable to their Enemies, apt to contentions, hard to be reconciled, ſoon angry, ſcarcely appeaſed. Theſe are Dogs, and muſt not come within the Holy Place, where God, who is the *Congregating Father*, and Chriſt the great Miniſter of Peace, and the Holy Spirit of Love are preſent in Myſterious Symbols, and moſt gracious Communications.

Scelera diſſidenti. *Seneca.*

* Facinus ſævum & atrox inter pocula atq; epulas ubi libare Diis dapes, ubi bene precari mos eſſet, ad ſpectaculum ſcorti procacis in ſinu Conſulis recubantis, mactatam humanam victimam eſſe, & cruore menſam reſperſam. Sic *Valerius Antiates apud Livium, lib.* 39.

Συναγωγὸς πατὴρ, Dionyſ. Areop.

For although it be true, that God loves us firſt, yet he will not continue to love us, or proceed in the methods of his kindneſs, unleſs we become like unto him and love. For by our love and charity he will pardon us, nnd he will comfort us, and he will judge us, and he will ſave us; and it can never be well with us, till love that governs Heaven it ſelf, be the Prince of all our actions and our paſſions. *By this we know we are tranſlated

* Cum noſtros animos amor quo cœlum regitur, regit. *Boeth. Conſol. Philoſ.*

tranſlated from death to life, by our love unto our Brethren: *That's the Teſtimonial of our comfort.* I was hungry, and ye fed me: I was hungry, and ye fed me not: *Theſe are the Tables of our final Judgment.* If ye love me, keep my Commandments: *That's the meaſure of our Obedience.* In that ye have done kindneſs to one of theſe little ones, ye have done it unto me: *That is the inſtalling of the Saints in their Thrones of Glory.* If thou bringeſt a Gift to the Altar, leave it there; go and be reconciled to thy Brother: *That's the great Inſtrument of our being accepted.* No man can love God, and hate his Brother: *That's the rule of our examination in this particular.* This is a new Commandment, that ye love one another: *There's the great Precept of the Goſpel.* This is an old Commandment, that ye love one another: *There is the very Law of Nature.* And to ſum up all, Love is the fulfilling of the Law: *That's the excellency and perfection of a man*; and there is the expectation of all reward, and the doing all our duty, and the ſanctification of every action, and the Spirit of life: It is the heart, and the fire, and the ſalt of every Sacrifice; it is the crown of every Communion. And all this myſterious excellency is perfectly repreſented by that Divine Exhortation made by St. *Paul*, *Purge out therefore the old leaven, that ye may be a new lump as ye are unleavened. For even Chriſt our Paſſover is ſacrificed for us. Therefore let us keep the Feaſt, not with old leaven, neither with the leaven of* MALICE *and wickedneſs, but with the unleavened Bread of Sincerity and Truth.*

1 Cor. 5. 7, 8.

Now concerning this Grace, if we will inquire after it, in order to a worthy receiving the Holy Communion, we muſt enquire after the effects and

and offices of Charity; and by the good we do, or are ready to do, take an account of our ſelves in this particular. The Offices and general Duties are three. 1. Doing good. 2. Speaking good: And 3. Forgiving evil.

SECT. II.

Of doing good to our Neighbours.

HE that loves me, does me good; for until love be beneficial, it is not my good, but his fancy and pleaſure that delights in me. I do not examine this Duty by our Alms alone; for although they are an excellent Inſtrument of Life, (*for Alms deliver from Death*, ſaid the Angel to old *Tobit*) yet there are ſome who are bountiful to the Poor, and yet not charitable to their Neighbour. You can beſt tell whether you have charity to your Brother, by your willingneſs to oblige him, and do him real benefit, and keeping him from all harm we can. Do you do good to all you can? Will you willingly give friendly Counſel? Do you readily excuſe your Neighbour's faults? Do you rejoyce when he is made glad? Do you delight in his honour and proſperity? Do you ſtop his entry into folly and ſhame? Do not you laugh at his miſcarriages? Do you ſtand ready in mind to do all good offices to all you can converſe with? For nothing makes Societies ſo fair and laſting, as the mutual endearment of each other by good offices; and never any man did a good turn to his Brother, but one time or other himſelf did eat the fruit of it. The good man in Tobit 12. 9.

in the Greek Epigram, that found a dead man's skull unburied, in kindneſs digging a grave for it, opened the incloſures of a Treaſure: And we read in the *Annals* of *France*, that when *Gontran* King of *Burgundy* was ſleeping by the murmurs of a little Brook, his Servant eſpied a Lizard coming from his Maſter's head, and aſſaying to paſs the water, but ſeeming troubled becauſe it could not, he laid his Sword over the Brook, and made an Iron Bridge for the little Beaſt, who paſſing, entred into the Earth, and ſpeedily returned back to the King, and diſturb'd him (as it is ſuppoſed) into a Dream, in which he ſaw an Iron Bridge which landed him at the foot of the Mountain, where if he did dig, he ſhould find a great heap of Gold. The Servant expounded his Maſter's Dream, and ſhewed him the Iron Bridge; and they digged where the Lizard had entred, where they found indeed a Treaſure; and that the Servant's Piety was rewarded upon his Lord's head, and procured wealth to one, and honour to the other. There is in humane nature a ſtrange kind of Nobleneſs and love to return and exchange good offices; but becauſe there are ſome Dogs who bite your hand when you reach them Bread, God by the miniſtery of his little Creatures tells, that if we will not, yet he will certainly recompence every act of Piety and Charity we do one to another. * This the Egyptians did well ſignifie, in one of the new Names of their Conſtellations: For when the Wife of *Ptolomæus Euergetes* had vowed her hair to the Temple, upon condition her Husband might return in ſafety; and ſhe did conſecrate the beauty of her head to the Ornaments of Religion, *Comonus* the Aſtronomer told her, that the Gods had placed her hair among

among the Stars; and to this day they call one knot of Stars by the name of *Berenice*'s hair. For every ſuch worthineſs like this, will have an immortal name in ſome Record, and it ſhall be written above the Stars, and ſet by the names of the Sons of God, who by doing worthy things, have endeared Communions and Societies of Mankind.

——*Ille capillos cælo infert; inopes qui miſeratus alit.* Billii anthолog.

In all the Sacrifices of the Ancients, they were hugely kind to one another; they invited their Friends to partake the Sacrifice, and called them to a portion of pardon, that they might eat of that mercy and that forgiveneſs which they expected from their God. Then they ſent portions to the abſent; then they renewed Leagues, and re-eſtabliſhed Peace, and made Marriages, and joyned Families, and united hearts, and knitted Intereſts by a thred and chain of mutual acts of kindneſs and endearment: And ſo ſhould we, when we come to this holy Sacrifice; we muſt keep our hearts entire to God, and divide them amongſt our Brethren, and heartily love all them who feed upon the ſame Chriſt, who live by the ſame Faith, who are entertain'd by the ſame hope, and are confederate by the Laws, and the Events, and the Cauſes, by the Acts of Emanation of the ſame Charity. *But this thing is plain, no diſcourſe here is uſeful but an exhortation; all that can be ſaid is this: that it is decent, and it is uſeful, and it is neceſſary that we be very kind, and very charitable to all the Members of Chriſt; with whom we are joyned with the Ligatures of the ſame Body, and ſupported by the ſtrength of the ſame nouriſhment, and bleſſed by influences from the ſame Divine Head, the Lord Jeſus Chriſt.

SECT. III.

Of ſpeaking good of our Neighbours.

IF it be not in our hands to do well, it muſt be in our hearts; and the contrary muſt never be upon our tongues: we are ſure we can ſpeak well, or we can abſtain from ſpeaking ill. If it be otherwiſe with us, we cannot be welcome here, we ſhall not worthily communicate. God opens his mouth, and his heart, and his bowels, his boſome, and his Treaſures to us in this holy Sacrament, and calls to us to draw water as from a River; and can we come to drink of the pleaſant Streams, that we may have only moiſture enough, to talk much and long againſt the honour of our Brother or our Siſter? Can it be imagined that Chriſt, who never ſpake an ill word, ſhould take thee into his Arms and feaſt thee at his Table, and dwell in thy heart, and lodge thee in his boſome, who makeſt thy ſelf all one with the Devil; whoſe office and work it is to be an accuſer of the Brethren? No, Chriſt never will feaſt Serpents at his Table *. Perſons who have ſtings inſtead of tongues and venom in all the moiſture of their mouth, and reproach is all their language.

Ἀεὶ δεῖ ὡς ἐκ πηλοῦ.

We ſhould eaſily conſent, that he that killed a man yeſterday, and is like to kill another to morrow,

* Inter epulas ubi bene precari mors erat. Livius l. 39.

——— gravior terras infeſtat Echidna.
Cum ſua vipereæ jaculantur toxica linguæ
Atq; homini ſit homo ſerpens, O prodiga culpæ
Germina naturæque utero fatalia monſtra!
Queis nimis innocuo, volupe eſt in ſanguine rictus
Tingere, fraternaſq; fibras, cognataq; paſci
Viſcera, & arroſæ deglubere funera famæ
Quæ morum iſta lues?

row, were not this day worthy to communicate: now ſome Perſons had rather loſe their lives than loſe their honour; what then think we of their preparation to the holy Communion, that make nothing of murdering their Brothers or their Siſter's fame? that either invent evil Stories falſly and maliciouſly, or believing them eaſily, report them quickly, and aggravate them ſpitefully, and ſcatter them diligently? He that delights to report evil things of me, that will not endure ſo much as to have me well ſpoken of, hath certainly but little kindneſs to me: he would very hardly die for me, or lay out great ſums of money for me, that will not afford me the cheapeſt charity of a good word. The Jews have a ſaying, *that it were better that a man were put into a flame of fire, than he ſhould publickly diſgrace his Neighbour.* But in this there are two great Conſiderations, that declare the unworthineſs of it.

1. They who readily ſpeak reproachfully of others, deſtroy all the love and combinations of Charity in the World; they ruine the excellency and peculiar priviledge of mankind, whoſe nature it is to delight in ſociety, and whoſe needs and nature make it neceſſary. Now ſlander and reproach, and ſpeaking evil one of another, poyſons love, and brings in hatred, and corrupts friendſhip, and tempts the biggeſt virtue by anger to paſs unto revenge. For an evil tongue is a perpetual ſtorm; it is a daily temptation, and no virtue can without a miracle withſtand its temptation. *If you ſtrike a Lamprey but once with a rod* (ſaith the Greek Proverb) *you make him gentle; but if often you provoke him.* A ſingle injury is entertained by Chriſtian patience, like a ſtone into a pocket of Wooll; It reſts ſoft in the embraces

Καὶ μυρίνα πληγίσας ἡδεῖαν εἰσάπαξ ἀσυχάζει· εἰ δὲ πλειόνως, εἰς δυσὶν ἐξάπτεται.

braces of a meek Spirit, which delights to ſee it ſelf overcome a wrong, by a worthy ſufferance; but he that loves to do injury by talk, does it in all companies, and takes all occaſions, and brings it in by violence, and urges it rudely, till patience being weary goes away, and is waited upon by *Charity*, which never forſakes or goes away from patience. *A wound with the tongue is like a bruiſe, it cannot be cured in four and twenty hours.*

Sed miſerere tui rabido nec perditus ore
Fumantem naſum viri tentaveris urſi.
Sit placidus licet & lambat digitoſq; manuſq;
Si dolor & bilis, ſi juſta coegerit ira,
——Urſus erit. *Martial.*

2. No man ſins ſingly in ſuch inſtances as theſe. Some men commit one murder and never do another; ſome men are ſurprized and fall into uncleanneſs or drunkenneſs; but repent of it ſpeedily, and never again return to folly: but an evil and an uncharitable tongue is an accurſed Principle, it is in its very nature and original equal to an evil habit, and it enters without temptation, and dwells in every part of our converſation, and injures every man, and every woman: and is like the evil Spirit that was in love with *Tobias* his Wife; if you drive him from *Nineve*, he will run to the utmoſt parts of *Egypt*, there alſo, unleſs an Angel bind him, he will do all the miſchief in the World, for there is not in the World a worſe Devil, than a deviliſh tongue *.

* Cede Hircana Tigris, Eremanthi Bellua, cede
Tuq; genas obnube tuas natura pudori.
Lævius ingenium eſt homini gravioraq; fata
Lingua cruenta ferens, non uno in funere ludit.

Nefas enim eſt per os quo profertur Nomen illud ſanctiſſimum, quicquam turpe progredi.

But I am not now to ſpeak of it as it is injurious to our Neighbour, but as it is an hinderance to our worthy communicating, *The mouth that ſpeaketh lies*, or ſtings his Neighbour, or *boaſteth proud things*, is not fit to drink the Blood of the Sacrificed Lamb. Chriſt enters not into thoſe

thoſe lips, from whence ſlander and evil talkings do proceed, and the tongue that loves to diſpraiſe his Brother, cannot worthily celebrate the praiſes and talk of the glorious things of God: and let no man deceive himſelf, an injurious talker, is an habitual ſinner, and he that does not *learn the diſcipline of the tongue*, can never have the charity of Chriſt, and the bleſſings of the peaceful Sacrament. * Perſons that ſlander or diſgrace their Brother, are bound to make reſtitution; It is as if they had ſtolen a Jewel, they muſt give it back again, or not come hither. But they that will neither do nor ſpeak well of others * are very far from Charity, and they that are ſo, ought to be as far from the Sacrament, or they will not be very far from condemnation. But a good man will be as careful of the reputation, as of the life of his Brother, and *to be apt to ſpeak well of all men, is a ſign of a charitable and a good man*; and that goes a great way in our preparation to a worthy Communion.

* De Catone dixit Plutarchus, Menſam imprimis putabat eſſe amicitiæ conciliandæ aptam; ac frequens illic laudatio egregiorum virorum introducebatur; frequens etiam malorum & improborum oblivio, nec vituperationi eorum, vel commendationi permittebat in convivium ſuum Cato acceſſum.

SECT. IV.

Forgiveneſs of Injuries a neceſſary part of Preparation to the Holy Sacrament.

THis duty is expreſſed not only as obligatory to us, but as relative to the Holy Sacrament, in the Words of our Bleſſed Saviour, *When thou bringeſt thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy Gift and go, be firſt reconciled to thy Brother, and then come and offer.* This Precept was indeed inſtanced in the Levitical Sacrifices and Jewiſh Altars; but becauſe, as St. *Irenæus* obſerves, *the Precepts of Chriſt, however expreſſed, relate to* Moſes *Law but leſs principally, and chiefly deſign an Evangelical Duty* *; and therefore he refers theſe words to the celebration of the Chriſtian Euchariſtical Sacrifice and Oblation; concerning which he hath theſe excellent Words: [*From the beginning God reſpected* Abel's *Offering, becauſe he offered in righteouſneſs and ſingleneſs of heart. But* God *regarded not the Sacrifice of* Cain, *becauſe he had a heart divided from his Brother, full of Zeal and Malice, and therefore, God, who knoweth all ſecrets, thus reproves him; If thou doſt rightly offer, but not rightly divide, be quiet, God will not be appeaſed with thy Sacrifice. For if any one in outward appearance offers a clean, a right, and a pure Sacrifice, but in his Soul does not truly apportion his Communion to his Neighbour, he hath ſin within, and by his external Sacrifice does not bring God unto him, neither will the Oblation profit him at all, unleſs the Malice that he hath conceived within does ceaſe, but that ſin will make him*

Matt. 5. 23, 24.

* See this diſcourſed and proved. Rule of Conſcience. Book 2. Chap. 3. Rule 15. *Irenæ.* lib. 4. c. 34.

him every day more and more a Murderer.] In purſuance of this, St. *Cyril* tells, that the Ancient Chriſtians were wont before the Communion to kiſs each other, as a Symbol of reconciled minds, and forgotten injuries; and in confirmation of this practice, brings the preceptive words of our Lord now recited. *St. Cyril. Hier. myſtag. Cat. 5.*

And our Bleſſed Saviour himſelf adds a Parallel to the firſt Precept, which gives light and explication to it: [*When you ſtand praying, if you have any thing againſt any man, forgive him, that your Father which is in Heaven may forgive you your treſpaſſes,*] And ſo Chriſt taught us to pray [*Forgive us our treſpaſſes, as we forgive them that treſpaſs again us.*] Let us conſider what we do, and conſider what we ſay. Do we deſire to be forgiven no otherwiſe? Do not we exact every little ignorance, and grow warm at every miſtake? And are not we angry at an unavoidable chance? Would we have God to do ſo to us, and forgive us in no other manner, than as we do, that is, turn his anger into every ſhape, and ſmite us in every part? Or would we have God pardon us only for little things, for a raſh word, or an idle hour ſpent leſs ſeverely? If we do ſo to our Brother, it is a great matter; but if he reviles us to our head, if he blaſphemes, and diſhonours us, if he rob us, if he ſmite us on the face, what then? We rob God of his Honour, his Prieſts of their Reverence, his Houſes of their Beauty, his Churches of their Maintenance: We talk vile things of his Holy Name, we deſpiſe Religion, we oppoſe his Honour, and care not for his Service. It is certain we do not uſually forgive things of this nature to our Brother; what then will become of our Prayer? and what will be the Mar. 11. 25.

effect of our Communion? and yet it is certain, there is nothing in the World eaſier than to forgive an injury. It coſts us nothing, after it is once ſuffered; and if our Paſſions and fooliſh Principles would give us leave to underſtand it, the preciſe duty of forgiveneſs is a perfect Negative; it is a letting things alone as they are, and making no more evils in the World, in which already there was one too many, even that which thou didſt ſuffer. And indeed, that forgiveneſs is the beſt which is the moſt perfect Negative, that is, *in malice be children*; whoſe petty quarrels, though they be fierce as a ſuddain ſpark, yet they are as innocent as the ſofteſt part of their own fleſh, and as ſoon out as that ſuddain ſpark, and forgotten perfectly as their firſt dream: and that's true forgiveneſs: and without this, we can never pray with juſt and perfect confidence and expectations.

Ignoramus ſine pace Communionem. S. *Hieron. Epiſt.* 62. *ad Theophilum.*

St. *Peter* gives this Precept in a conſiderable inſtance; *Give honour unto the Wife as unto the weaker veſſel, that your Prayers be not hindred*; that is, conſider that they are weak and tender, eaſily moved, and ſoon diſordered; their underſtanding is leſs, and their paſſions more, and if it happens to be ſo, bear their burthens, comply with their innocent paſſions, pity their infirmities, ſupply the breaches made by their indiſcretions, take no notice of little inconveniences: Counſel ſweetly, reprove tenderly, ſtrike no fires, and enkindle no flames; that is, do all that you can for peace, without peeviſh quarrels and little commencements of a Domeſtick War: for if you give way to any thing of this nature, it will hinder your Prayers; for how ſhall the Husband and Wife pray together, if they be angry at each other?

1 Pet. 3. 7.

ther? For without love, and without peace, it is to no purpoſe to pray. The devotion of a man that is not in actual peace and kindneſs with his Wife, is like a hot dead coal, it will burn his fingers that touches it, but it is wholly uſeleſs; but he that lives in peace with her, in love and prudent conduct, his devotion is a flaming fire: it kindles all that is round about it, it warms and ſhines, it is beauteous in it ſelf, and it is uſeful to others; it is fit for the houſe, and fit for the Altar; it will ſet the Incenſe on ſmoaking, and put the Sacrifice on fire. And ſo it is in every inſtance of Society and Converſation; but I inſtanced in this the rather, becauſe Charity at home, and a peaceable Society in a Family, is the firſt of all Publick Unions. When *Philip* of *Macedon* perſwaded the Greek Ambaſſadors, that they ſhould invite their Cities to Peace and Concord, *Demaratus* of *Corinth* began to laugh at him for his Counſel and thought it a thing ridiculous for him to ſpeak of peace among the Greek Republicks, who was always wrangling at home with his Wife *Olympias*. But as to the preſent matter.

The fourth Council of *Carthage* refuſed to accept the oblations of quarrelling and angry Perſons; it is like that of the High Prieſts, in the caſe of *Judas* his reſtitution of the money, they would not put it into the Treaſury, becauſe it was the price of Blood. Now becauſe our Bleſſed Maſter in his Law hath handled all great angers and uncharitableneſs under *the title of murder*, the Church thought

Cap. 93. Concil. Carth. 4. Oblationes diſſidentium fratrum, neque in Sacrario, neque in Gazophylacio Epiſcopi recipiant.

Nunquam mihi contingat turbatum ad pacis accedere ſacrificium; cum ira & diſceptatione accedere ad Sacramentum, in quo Deus indubitanter eſt, reconcilians mundum ſibi. Certe non recipitur munus quodcunque meum quod defero ad Altare, niſi ante placato fratre, quem me forte læſiſſe meminero, quanto minus ſi meipſum non peccavero prius? S. *Bernard.* de præcept. & diſcent.

it

it reaſonable not to receive the Offerings; that is, to reject from the Communion all thoſe Perſons that were in mutual feuds, enmities and fierce angers. *I wonder* (ſaith St. *Cyprian*) *what peace they can look for, that are at war with their Brethren? theſe men may be compelled by their injunction of ſevere faſtings to be reconciled*; ſaid *Fabianus* the Martyr. And in the Decree of *P. Victor*, it was expreſly commanded, *That they ſhould be driven from the Communion of all faithful People, who are not in peace, and have no charity to all their Brethren.* This Decree was renewed and earneſtly preſſed in the Council of *Agatho*, *They that will not, by the Grace of God working within them, lay aſide the hatred and long ſuits and diſſentions, firſt let them be reproved by the Prieſts of the City. But if they will not at their reproof lay aſide their enmity, let them by a juſt excommunication be driven from the Congregations of the Church.*] Which Decree the Church of *England* hath inſerted into the ſecond Rubrick before her Office of Communion, of which I ſhall afterwards give account. But for the preſent we may conſider, that it is infinitely reaſonable, that he that needs, and comes for a great pardon, ſhould not ſtick at the giving a little; and he that deſires to be like God, and comes to be united to him, ſhould do like him; that is, rejoyce in remitting offences, rather then in puniſhing them. In this, as in all other things, we muſt follow God's example; for in this alone he elſe will follow ours. In imitating him it is certain

Quam ſi pacem promittunt inimici fratrum?

Poſſunt tales acerrimis inediis macerari donec reconcilientur. Fabian, diſt. 90. cap. ſi quis.

Epiſt. 2. ad Afros.

Placuit ut (ſicut plerumq; fit) quicunq; odio aut longinqua inter ſe lite diſſenſerint & ad pacem revocari divina intentione nequiverint, à ſacerdotibus civitatis primitus arguantur; Quod inimicitias deponere perniciosâ injentione noluerint, de Eccleſiæ cœtu juſtiſſima excommunicatione pellantur. Concil. Agath. cap. 31.

Det ille veniam facile, cui vema eſt opus.

Ὅστις οὖν ἐθελήσας βούλεσθαι θεοῖς, ἀφεσις τιμωρίας χαρίσῃται μᾶλλον, ἢ λαμβάνοι. Libanius.

certain we are innocent; and if in this he follows us, though we be wicked, yet he's holy, becauſe revenge is his, and he alone is to pay it. If therefore we will forgive, he will; if we will not, neither will he: For he makes his ſpear as long, and his angers as laſting as we do ours. But this duty, and the great reaſonableneſs and neceſſity, I ſhall repreſent in the excellent words of the Talmudiſts, recorded alſo by the famous *Benſirach* *. [*He that revengeth, ſhall find vengeance of the Lord, and he will ſurely keep his ſins in remembrance. Forgive thy Neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt. One man keepeth anger againſt another, and doth he ſeek healing from the Lord? He ſheweth no mercy to any man that is like himſelf, and doth he ask forgiveneſs for his own ſins? If he that is but Fleſh nouriſh hatred, who will intreat for pardon of his ſins?*] The duty is plain, and the reaſon urgent, and the commandment expreſs, and the threatning terrible, and the promiſe excellent. There is in this no more to be ſaid, but that we conſider concerning the manner of reducing it to practice, in order to our preparation to a worthy Communion: and conſider the ſpecial caſes of conſcience relating to this great duty.

Si repetes repetet, ſi durus es, ille rogantem
Abjicit, fuſas conteret atq; preces.
In reliquis exempla tibi, namque omnibus ille
Præbet, at hic ſequitur quod prior ipſe facis:
Utque ſoket ſpeculum quas cepit reddere formas.
Æqua ita lanx lanci dia futura tua eſt.
Anthology. *Billi.*

* Eccles. 28. 1, 2, 3.

1. Therefore we are bound to forgive every man that offends us. For concerning every one of our Brethren it is equally true, that he is an excellent Creation, that he is thy Brother, that he is Heir of the ſame Hopes, born to the ſame Inheritance, deſcended of the ſame Father, nurſed by the Church, which is his Mother and thine; that

that there is in him God's Image drawn by the ſame hand, deſcribed in the ſame lines, that there are in him many good things for which he can be loved, and many reaſons in him for which he ought to be pardoned; God hath made many Decrees for him, and the Angels miniſter to him, and Chriſt died for him, and his Soul is very precious in the eyes of God, and in Heaven it ſelf; the man whom thou hateſt is very conſiderable, and there, there are great deſires for his temporal and eternal happineſs; and why ſhouldeſt thou deſpiſe, and why ſhouldeſt thou ſtand out againſt all this?

2. Not only every man, but every offence muſt be forgiven. The wiſe man ſays, [*That for ſome things there will be no returning again*: a blow indeed, or an evil word may be pardoned; but for *upbraiding and pride, and diſcloſing ſecrets, and a treacherous wound, every Friend will depart, and never return again.*] But he only tells how it will be, not what ought to be; what it is likely to be in matter of fact, not how it ſhould be in caſe of conſcience: and he means this of Societies and civil Friendſhips; but in Religion, we go higher, and even theſe alſo, and greater than theſe muſt be pardoned; unleſs we would preſcribe a limit to God's mercy in the remiſſion of our ſins. He will pardon every ſin of ours, for the pardon of which we can rightly pray; but yet we muſt pray for it, and hope it upon no meaſures, but thoſe of our forgiveneſs. *O Jupiter* (ſaid the diſtreſſed Prince) *hear our Prayers, according to our Piety look upon us, and as we do, ſo give us help*: And there is no inſtance that can be conſiderable to the leſſening or excuſing of his Duty. We muſt forgive, not only Injuries

Eccluſ 22.22.

Jupiter omnipotens precibus ſi flecteris ullis, Aſpice nos, hoc tantum, ut ſi pietate meremur, Da deinde Auxilium. *Æneid.* 2.

ries in the matter of money; but in all Errors and Crimes whatſoever, in which any man can ſin, and thou canſt be offended.

Demittenda ſunt debita, non pecuniæ ſolum ſed omnium cauſarum, culparum, criminum, quicquid homo incurrere poterit; in his tibi quum incurrerit alter ignoſce.

3. Although in theſe things there is no difficulty, yet in the intention and expreſſions of this duty there is ſome. For if it be inquired what is meant by forgiving; many men ſuppoſe it is nothing but ſaying, *I forgive him with all my heart, and I pray God forgive him*: But this is but words, and we muſt have more material ſignifications of it than ſo, becauſe nothing can commute for the omiſſion of the neceſſary parts of this duty. It is therefore neceſſary that we obſerve theſe meaſures.

1. Every man that hath received injuries, be they never ſo great, muſt have a mind perfectly free from all intentions of revenge in any inſtance whatſoever. For when the queſtion is concerning forgiving him that did the wrong, every man can beſt anſwer his queſtion, by placing himſelf in the ſeat of him that did the offence, and conſidering to what purpoſes, and by what ſignifications, and in what degrees, and to what event of things himſelf would fain be pardoned, if he were in his caſe, and did repent the injury, and did deſire pardon. That's the meaſure and the rule; and we learn it from * *Chryſologus*. Thou art a ſinful man, and thou wouldſt that God and man ſhould always forgive thee. Do thou forgive always; ſo much, ſo often, ſo entirely as thou wouldſt

Qui ne tuberibus propriis offendat amicum
Poſtulat, ignoſcat verrucis illius: æquum eſt
Peccatis veniam poſcentem reddere rurſus.

Horat. 1. Serm. 3.

* Homo ſine peccato eſſe non potes, & vis ſemper tibi dimitti? dimitte ſemper. Quantum vis tibi dimitti, tantum dimitte. Quoties vis dimitti tibi toties dimittte, imo quia vis totum dimitti tibi, totum dimitte. *Chryſologus*.

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be pardoned thy ſelf, ſo much, ſo often, and ſo entirely give pardon to thine enemy: and this, together with the reaſon of it, is well expreſſed in the Goſpel of the *Nazarens*, *If thy Brother ſins againſt thee in words, and offers thee ſatisfaction ſeven times in a day, receive him.* Simon *his Diſciple ſaith unto him, Seven times in a day? The Lord anſwers. Yea, and I ſay unto you, Seventy times ſeven times. For even amongſt the Prophets alſo, after they were anointed with the Holy Ghoſt, there was found the word of ſin, that is, they alſo offended in their tongues.*

Againſt this there is no objection, but what is made by the fooliſh diſcourſes of young men, fighters and malicious, who by the evil manners of the World, are taught to call revenge gallantry, and the pardoning of injuries to be puſillanimity and cowardiſe: For this Devil that dwells in Tombs, and cannot be bound with chains, prevails infinitely upon this account, amongſt the more glorious part of mankind; but (as all other things are, which oppoſe the Wiſdom of God) is infinitely unreaſonable, there being nothing in the World a greater teſtimony of impotency and effeminacy of Spirit, than a deſire of revenge. Who are ſo cruel as Cowards? And who ſo revengeful as the weakeſt and the moſt paſſionate women? Wiſe *Cryſippus*, and gentle *Thales*, and the good old man, who being to drink his poyſon, refuſed to give any of it to his Perſecutor; theſe men did not think revenge a pleaſure, or a worthy ſatisfaction. For what man is ſo barbarous, as to recover his leproſie by ſucking the

——— quippe minuti
Semper & infirmi eſt animi, exiguique voluptas
Ultio, continuo ſic collige, quod vindicta
Nemo magis gaudet quam fœmina:
Cryſippus non dicet idem, nec mite Thaletis
Ingenium, dulcique ſenex vicinus Hymetto,
Qui partem acceptæ ſæva inter vincla cicutæ
Accuſatori nollet dare. *Juvenal.*

the life-blood from dying Infants? a good man would rather endure ten leproſies, than one ſuch remedy. Such a thing is revenge, it pretends to cure a wound, but does it with an intolerable remedy. It was the Song of *Cyclops* to his Sheep, *Feed you upon the tender herbs, I mean to feed upon the fleſh, and drink the blood of the Greeks*: This is a violence, not only to the Laws and Manners, but even to the very nature of men. Lions indeed, and Tigers, do with a ſtrange curioſity eye and obſerve him that ſtruck them, and they fight with him above all the Hunters; to ſtrike again is the return of Beaſts; but to pardon him that ſmote, is the braveſt amends, and the nobleſt way of doing right unto our ſelves; whilſt in the ways of a man, and the methods of God, we have conquered our Enemy into a Friend. But Revenge is the diſeaſe of Honour, and is as contrary to the Wiſdom and bravery of men, as dwelling in Rivers, and wallowing in fires, is to their natural manner of living. And he who out of pretence of valour purſues revenge, is like to him; who becauſe fire is a glorious thing, is willing to have a St. *Anthony*'s fire in his face.

Paſcite vos herbas, ſociis ego paſcor Achivis.

2. He that is injured muſt ſo pardon, as that he muſt not pray to God to take revenge of his Enemy. It was noted as a pitiful thing of *Brutus*, that when his Army was broken, and himſelf expoſed to the inſolencies of his Enemies, and that he could not revenge himſelf, he cried out moſt paſſionately in the words of the Greek Tragedy *, to *Jupiter*, to take revenge of young *Octavius*. But nothing is more againſt the nobleneſs of a Chriſtian Spirit, and the intereſt of a holy Communion, than when all meet together, to

Ζεῦ μὴ κάρτι τε τῆδε δί ὃς ἀπήνθρακται.

to pray for all, and all for every one, that any man ſhould except his Enemy, that he who prays for bleſſings to the whole myſtical Body of Chriſt, ſhould ſecretly deſire that one Member ſhould periſh. If one prays for thee, and another prays againſt thee, who knows whether thou ſhalt be bleſſed or accurſed?

Quid enim prodeſt ſi unus pro te oret ad Dominum & alius adverſum te Deum interpellet? S. *Chryſoſt.* in 5 Matth.

3. He that means to communicate worthily, muſt ſo forgive his Enemy, as never to upbraid his crime any more. For we muſt ſo forgive, as that we forget it; not in the ſenſe of nature, but perfectly in the ſenſe of charity. For to what good purpoſe can any man keep a Record of a ſhrewd turn, but to become a ſpie upon the actions of his Enemy, watchful to do him ſhame, or by that to aggravate every new offence? It was a malicious part of *Darius*, when the *Athenians* had plundered *Sardis*, he reſolving to remember the evil turn, till he had done them a miſchief, commanded one of his Servants, that every time he waited at ſupper, he ſhould thrice call upon him, *Sir, remember the* Athenians. The Devil is apt enough to do this office for any man; and he that keeps in mind an injury, needs no other temper to uncharitableneſs but his own memory. He that reſolves to remember it, never does forgive it perfectly, but is the under-officer of his own malice. For as Rivers that run under Ground, do infallibly fall into the Sea, and mingle with the ſalt waters: ſo is the injury that is remembred; it runs under ground indeed, and the anger is hid, but it tends certainly to miſchief; and though it be ſometimes leſs deadly for want of opportunity, yet it is never leſs dangerous.

Herod. lib. 5.

4. He

4. He that would communicate worthily, must ſo pardon his Enemy, that though he be certain the man is in the wrong, and ſinned againſt God in the cauſe, yet he muſt not, under pretence of righting God and Religion, and the Laws, purſue his own anger and revenge, and bring him to evil. Every man is concerned, that evil be to him that loves it, but we cozen our ſelves by thinking that we have nothing to do to pardon God's Enemies, and vile Perſons. It is true, we have not, but neither hath any private man any thing to do to puniſh them; but he that cannot pardon God's Enemy, can pray to God that he would: and it were better to let it all alone, than to deſtroy Charity upon pretence of Juſtice or Religion. For if this wicked man were thy Friend, it may be very well ſuppoſed that thou wouldſt be very kind to him, though he were God's Enemy: and we are eaſie enough to think well of him that pleaſes us, let him diſpleaſe whom he liſt beſides.

Quæ vindicta prior quam cum formido ſuperbos
Flectit, & aſſuetum ſpoliis affigit egeſtas?
Claudian de bello Getico.

5. He may worthily communicate, that ſo pardons his Enemy, as that he endeavour to make him to be his Friend. Are you ready to do him good? Can you relieve your Enemy, if he were in want? Yes, it may be you can, and you wiſh it were come to that. And ſome men will purſue their Enemy with implacable proſecutions, till they have got them under their feet; and then they delight to lift them up, and to ſpeak kindly to the man, and forgive him with all the nobleneſs and bravery in the World. But let us take heed, leſt inſtead of ſhewing mercy, we make a triumph. Relieve

Noſtrapte culpa facimus ut malis expediat eſſe Dum nimium dici nos bonos ſtudemus & benignos. *Terent.* in Phorm.

his need, and be troubled that he needs it. Reſcue him from the calamity which he hath brought upon himſelf, or is fallen into by miſadventure, but never thruſt him down, that thou may'ſt be honoured and glorious, by raiſing him from that calamity, in which thou art ſecretly delighted that he is intangled. *Lycurgus* of *Sparta*, in a tumult made againſt him by ſome Citizens, loſt an eye: which fact, the wiſer part of the People infinitely deteſting, gave the Villain that did it into the Prince's power; and he uſed it worthily; he kept him in his houſe a year, he taught him virtue, and brought him forth to the People a worthy Citizen. To pardon thy Enemy, as *David* pardon'd *Abſalom*, that's true Charity; and he that does ſo pardon, needs no further inquiry into the caſe of conſcience. It was an excellent ſaying of *Seneca*, *When thou doſt forgive thy Enemy, rather ſeem to acquit him than to pardon him; rather excuſe the fault, than only forbear the puniſhment: for no puniſhment is greater, than ſo to order thy pardon, that it ſhall glorifie thy kindneſs, and upbraid and reproach his ſin.*

Cum autem ignoſcis, ita beneficium tuum tempera ut non ignoſcere videaris, ſed abſolvere: quia graviſſimum pœnæ genus eſt contumelioſa venia.

6. He that would be truly charitable in his forgiveneſs, and with juſt meaſures would communicate, muſt ſo pardon his Enemy, that he reſtore him to the ſame ſtate of love and friendſhip as before. This is urged by St. *Bernard*, as the great imitation of the Divine Mercy. God hath ſo freely, ſo intirely pardoned our ſins, that he neither condemns by revenging, nor confounds by upbraiding, nor loves leſs by imputing. He revenges

Tam liberaliter Dominus omnem donavit injuriam, ut jam nec damnet ulciſcendo, nec confundat improperando, nec minus diligat imputando. S. *Bernard. in Cantic.*

ges not at all, he never upbraids, and when he hath once pardoned, he never imputes it to any evil purpoſes any more. And juſt ſo muſt our reconciliation be; we muſt love him as we loved him before; for if we love him leſs we puniſh him, if our love was valuable; then he is forgiven *indeed*, when he hath loſt nothing. I ſhould be thought ſevere If I ſhould ſay, that the true forgiveneſs and reconciliation does imply a greater kindneſs after than before; but ſuch is the effect of repentance, and ſo is the nature of love. [*There is more joy over one ſinner that repenteth, than over ninety and nine juſt Perſons that need no repentance*:] and a broken * love, is like a broken bone, ſet it well, and it is the ſtronger for the fracture. When *Nicanor* railed upon *Philip* of *Macedon*, he ſlighted him, and he railed ſtill, he then reproved him, but withal forgave him, and ſtill he railed; but when he forgave him, and gave him a Donative, he ſealed *Nicanor*'s pardon, he confuted his calumny, and taught him virtue.

* Nam in hominum ætate multa eveniunt hujuſmodi
Capiunt voluptates, mox rurſum miſeriæ,
Iræ interveniunt, redeunt rurſum in gratiam,
Verum iræ ſi quæ forte eveniunt hujuſmodi
Inter eos rurſum ſi reventum in gratiam eſt.
Bis tanto amici ſunt, inter ſe quam prius.
Plaut. in Amp.

But this depends not upon the injured Perſon alone, but upon the return and repentance of him that did it. For no man is the better with God for having ſinned againſt him; and no man for having injured his Brother, can be the better beloved by him: But if the ſinner double his care in his repentance, and if the offending man increaſe his kindneſs, juſtice, and endearments in his return to friendſhip, then it is the duty of Charity ſo to pardon, ſo to reſtore as the man deſerves; that is, the ſin muſt not be remembred in anger,

to leſſen the worthineſs of his amends. And this is that which our bleſſed Saviour ſays, [*If he ſhall return, and ſay, I repent, thou ſhalt forgive him.*]

But the underſtanding of this great Duty will require a little more exactneſs; let us therefore inquire more particularly into the practical Queſtions, or Caſes of Conſcience relating to this Duty.

1. How far we are bound to forgive our Enemy that does repent, and how far him that does not?

2. How long and how often muſt we proceed in our pardon to the penitent?

3. What indications and ſigns of repentance are we to require and accept as ſufficient?

4. Whether after every relapſe muſt the conditions of his pardon be harder than before?

5. Whether the injured Perſon be bound to offer peace, and ſeek for reconcilement? or whether may he let it alone, if the offending party does not ſeek it?

6. Whether the Precept of Charity and Forgiveneſs obliges us not to go to Law?

7. What Charity or Forgiveneſs the offended Husband or Wife is to give the other, in caſe of Adultery repented of?

Queſtion I.

Whether we are to forgive him that does not repent, and how far if he does, and how far if he does not?

If he have done me no wrong, there is nothing to be forgiven; and if he offers to give me ſatisfaction,

faction, he is out of my debt. But if he hath been injurious, and does not repair me, then I have ſomething to pardon. But what reaſon is there in that religion, that requires me to reward a ſinner with a gift, to take my Enemy into my boſome, to invite new injuries * by ſuffering and kindly rewarding the old? For by this means we may have injury enough, and ſin ſhall live at the charge of the good man's Piety, and Charity ſhall be the fuel of Malice; what therefore is our duty in this caſe?

* Veterem ferendo injuriam invitas novam.

I anſwer, That there is a double ſort of pardon or forgiveneſs: The firſt and leaſt is that which neither exacts revenge our ſelves, not requires it of God, nor delights in it if it happens: and this is due to all; thoſe very Enemies that do not repent, that ceaſe not ſtill to perſecute you with evil, muſt thus be pardoned, whether they care for it or no, whether they ask it or ask it not: For theſe we muſt alſo pray, we muſt bleſs them, we muſt ſpeak as much good of them, as occaſion and juſtice do require; and we muſt love them, that is, do them juſtice, and do them kindneſs: and this is expreſly required of us by our Bleſſed Saviour *.

* Matth. 5. 44.

But there is alſo another forgiveneſs, that is, a reſtitution to the firſt ſtate of friendſhip; to love him as well, to think as well of him; and this is only due to them that repent, and ask pardon, and make amends as they can: for then the proper office of thy charity is to pity thy Brother's infirmity, to accept his ſorrow, to entertain his friendſhip and his amends, and to put a period to his repentance for having troubled thee. For his ſatisfaction and reſtitution hath taken away the material part of the injury, and thou art as well as

thou wert before, or at leaſt he would fain have thee ſo; and then there can be nothing elſe done, but what is done by thy Charity; and by this thou muſt bear a ſhare in his ſorrow, believe his affirmation, accept his repentance, cancel his guilt, take off the remanent obligations, remove ſuſpicion from him, entertain no jealouſies of him, but in all things truſt him where Charity is not imprudent.

For it is not always ſafe to employ a Perſon that hath deceived my truſt, and done me wrong. But if you perceive that he may wiſely be truſted and imployed, Charity muſt take off the Objection of his former failing. If by repentance he hath cut off the evil that he did thee, and that evil by which he did it, then if you refuſe to employ him, becauſe he once did you wrong, it is revenge and not prudence. If he offended thee by pride, by anger, by covetouſneſs; it is not enough that he ſay, *Sir, forgive me, I will make you amends*: It is enough to make you pardon him, and perfectly to be reconciled to him; but unleſs his repentance hath deſtroyed his covetouſneſs, his anger; or his pride, the evil principle remains, and he will injure thee again. Which thing, if wiſely and without pretences thou canſt really perceive, to truſt or to employ him in ſuch inſtances in which he formerly did thee injury, is not prudent nor ſafe; and no charity ties thee to be a fool, and to ſuffer thy ſelf to be tempted. Only be careful that you do not miſtake jealouſie for prudence, and ſo loſe the rewards of Charity; leſt when we think our ſelves wiſe, we become fools.

Queſt. II.

How long and how often muſt we proceed in our forgiveneſs, and accept of the repentance of injurious Perſons?

To this we need no anſwer, but the words of our Bleſſed Saviour, *If thy Brother treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent, thou ſhalt forgive him.* Now this ſeven times in a day, and ſeventy times ſeven times, is not a determined number, but ſignifies infinitely. *Seven times in a day do I praiſe thee,* ſaid *David.* From this definite number ſome Ages of the Church took their pattern for their Canonical hours. It was well enough, though in the truth of the thing he meant, I will praiſe thee continually: and ſo muſt our pardoning be. *For if Chriſt hath forgiven thee but ſeventy times ſeven times* (ſaith St. *Auſtin*) *then do thou alſo ſtop there, let his meaſure be thine. If he denied to ſpare thee for the next fault, do thou ſo to thy Brother.* But St. *Hierom* obſerves concerning this number, That Chriſt requires us to forgive our Brother ſeventy times ſeven times in a day, that is, four hundred and ninety times; meanning, that we muſt be ready to forgive him oftner than he can need it. Now though he that ſins frequently, and repents frequently, gives great reaſon to believe that his repentances are but pretended, and that ſuch repentances before God ſignifie nothing; yet that is nothing to us, it may be they are rendred ineffectual by the relapſe, and that they were good for the preſent, as *Ahab*'s was: but whether they be or be not, yet if he be not aſham'd to repent ſo often, we muſt

Luke 17. 4.

De verbis Domini.

Ut toties peccanti fratri dimittere in die, quoties ipſe peccare non poſſet.

think it no ſhame and no imprudence to forgive him, and to forgive him ſo, that he be reſtored intirely to his former ſtate of good things; that is, there muſt be no let in thy Charity; if there be in prudence, that's another conſideration: But his ſecond repentance muſt be accepted as well as his firſt, and his tenth as well as his fifth. And if any man think it hard ſo often to be tied to accept his repentance, let him underſtand, that it is becauſe himſelf hath not yet been called to Judgment; he hath not heard the voice of the Exactor, he hath not yet been delivered to the Tormentors, nor ſummed up his own accounts, nor beheld with amazement the vaſt number of his ſins. He that hath in deepeſt apprehenſion placed himſelf before the dreadful Tribunal of God, or felt the ſmart of conſcience, or hath been affrighted with the fears of Hell, or remembers how often he hath been ſpared from an horrible damnation, will not be ready to ſtrangle his Brother, and afflict him for a trifle, becauſe he conſiders his own dangers of periſhing for a ſum which can never be paid, if it never be forgiven.

Queſt. III.

What Indications and Signs of Repentance are we to require and to accept as ſufficient?

I anſwer, that for this circumſtance there is a proper uſe and exerciſe of our Charity, as in the direct forgiveneſs. We are not to exact ſecurities and demonſtrations Mathematical, nor to demand the extremity of things. If the Enemy be willing to make an amends, accept of his very willingneſs *for ſome part*, and his amends for the other. Let every good act be forwardly entertained,

tained, and perſwade you heartily that all is well within. If you can reaſonably think ſo, you are bound to think ſo; for after all the ſigns of repentance in the World, he may deceive you; and whether his heart be right or not, you can never know but by the Judgment of Charity; and that you may better uſe betimes. For when ever your returning Enemy ſays he does repent (that is, gives humane and probable indications of his repentance,) you cannot tell but that he ſays true; and therefore you muſt forgive. The words of Chriſt are plain: If he *returns*, ſaying, I do repent: then it is a Duty, aud we can ſtay no longer; for he that confeſſes his ſin, and prays for pardon, hath done great violence and mortification to himſelf, he hath puniſhed his fault*, and then there is nothing left to be done by the offended party, but to return to mercy and charity. * But in this affair it is remarkable what we are commanded by our Bleſſed Lord: *Agree with thine Adverſary quickly, &c. leſt thou be conſtrained to pay the utmoſt farthing.* Plainly intimating, that in reconcilements and returns of friendſhip, there is ſuppoſed always ſomething to be abated, ſomething clearly forgiven: for if he pay thee to the utmoſt farthing, thou haſt forgiven nothing. It is merchandiſe and not forgiveneſs to reſtore him that does as much as you can require. *Be not over righteous*, ſaith *Soloman*, that is, let Charity do ſomething of thy work, allow to her place, and powers, and opportunity. It was an excellent ſaying of St. *Bernard*'s: [*God is never called the God of revenges, but the Father of mercies; becauſe the original of his revenges he takes from*

* Pœnæq; genus vidiſſe precantem.

Serm. 5. de natali.

Recte non pater judiciorum vel ultionum dicitur, ſed pater miſericodiarum: quod miſerendi cauſam ſumat ex proprio, judicandi & ulciſcendi magis ſumat ex noſtro ſcil. ex noſtris peccatis.

us and our ſins, but the original, and the cauſes of his forgiveneſs he takes from himſelf:] and ſo ſhould we, that we reſtore him that did us wrong to our love again; let it not be wholly, becauſe he hath done all that can be required, but ſomething upon our own account; let our mercy have a ſhare in it; that is, let us accept him readily, receive him quickly, believe him eaſily, expound all things to the better ſenſe, take his word, and receive his repentance, and forgive him at the beginning of it; not to interrupt his repentance, but to encourage it: and that's the proper work of Charity in the preſent Article.

Queſt. IV.

Whether after every Relapſe muſt the Conditions of his Pardon be harder than before?

I anſwer, That I find no difference in the expreſſion of our Bleſſed Saviour. It is all one after ſeven times, and after ſeventy times, and after ſeventy times ſeven times; If he ſhall return, ſaying, I repent, that's all is here required. But then becauſe by ſaying [I repent] is not meant only the ſpeaking it, but alſo doing it; it muſt at leaſt be probable that he does ſo, as well as ſay ſo; therefore although as ſoon as he does ſo, ſo ſoon you muſt forgive him, yet

1. After the firſt forgiveneſs, and at the ſecond and third offence, we are not obliged ſo readily to believe his ſaying, as after the firſt offence; at which time, although he did violence to Juſtice and Charity, yet he had not broken his Faith, as now he hath; and therefore the oftner he hath relapſed, the more ſignifications he ought to give of the truth of his repentance. He that is pardoned

doned, and ſins again, cannot expect ſo eaſily to be acquitted the third time, as at the firſt, ſaith St. *Baſil.* At the firſt fault we muſt believe his ſaying, becauſe we know nothing to the contrary; but when he hath often ſaid ſo, and it is ſeen ſo often that he did not ſay true, he that is forgiven, and then relapſes, is obliged to do more the next time he pretends repentance.

Veniam delicti aſſequutus, ſi iterum peccat, gravius judicium ſibi preparat. *Summ. moral.*

2. Although we are bound to forgive him intirely, even after a thouſand injuries, if he does truly repent; yet this Perſon cannot expect to be imployed, or to be returned to all his former capacities of good; becauſe it is plain, he hath not cured the evil principle, the malicious heart, or the evil eye, the ſlanderous tongue, or the unjuſt hand, his covetous deſire, and his peeviſh anger: and then though we muſt be ready in heart to receive him to all the degrees of his former condition, when he ſhall be capable, and is the ſame man that ought to be employed; yet till he be ſo, or appears ſo in prudent and reaſonable indications, he muſt be pardoned heartily, and prayed for charitably, but he muſt be handled cautiouſly. It muſt not be harder for thee to pardon him after ten thouſand relapſes and returns: but after ſo much variety of folly and weak inſtances, it will be much harder for him to ſay and prove he does repent. But in this, our Charity muſt neither be credulous, nor moroſe; too eaſie, nor too difficult; but it is ſecure, if it pardons him, and prays for him, whether he repents or no.

3. There are ſome ſignifications of repentance, which Charity never can refuſe; but muſt accept the offending Perſon as a Convert and a Penitent.

1. Such is open and plain confeſſion of the fault, with the circumſtances of ſhame and diſhonour;

nour; for he that does ſo much rudeneſs to himſelf as to endure the ſhame of his ſin, rather than not to return to duty, gives great teſtimony that he returns in earneſt. And this can no ways be abated, unleſs he have done ſo before; and that his confeſſion is but formal, and his ſhame is paſſed into ſhameleſsneſs. In this caſe we may expect ſome more real Argument.

2. Whatſoever are the great uſual ſigns and expreſſes of repentance before God, thoſe alſo are to be accepted by us when they are done before men, and though we may be deceived in theſe things, and God cannot; yet they are the beſt we can get, and ſomething we muſt rely upon. And becauſe like God we cannot diſcern the hearts of men; yet we rightly follow his example, when we do that which is the next beſt, and expound the action to the beſt and moſt favourable ſenſe of Charity.

3. An Oath if it be not taken lightly is a great preſumption of an innocent, a ſincere and a repenting Soul. It is the ſign of an ill mind not to truſt him that ſwears ſeldom, and always ſolemnly, and for ought we know, juſtly, ſaid *Amphides*. For a ſolemn ſacred Oath is a double hedge, and it is guarded by a double fear; leſt I abuſe my Friend, and leſt I provoke my God: and the Bleſſed Apoſtle ſaith, *That an Oath is the end of all ſtrife*; meaning, amongſt Perſons who can ceaſe to ſtrive and can ceaſe to be injurious. It is ſo among them who have Religion, and who can be fit for ſociety. For there is no man whoſe Oath it can be fit to take, but it is alſo fit, that having ſworn, he ſhould be truſted. But it is ſeldom

Quiſquis juranti nihil credit Illemet facile pejerare ſcit.

Appoſito juramento cautior, & diligentior animus ſit; à duobus enim ſibi cum cavet & ne lædit amicos, & ne pectet in Deos. *Sophocles.*

dom, that our Charity can be put to ſuch extremities: and in no converſation can it happen, that a man ſhall do an injury, and repent, and do it again twenty times, and an hundred times in the revolution of a few days. If ſuch things could be, thoſe men are intolerable upon other accounts, and though Charity muſt refuſe no man, and forgiveneſs muſt alway ſtand at your door ready to let in all that knock, yet the accidents of the World, caution and prudence, and innocent fears, will diſpoſe of our affairs in other channels of ſecurity, and cut off the occaſions of ſuch diſputes; ſo certain is that obſervation of St. *Hierom* which I mentioned before, that we are tied to forgive oftner than our Brother can ſin; but then alſo ſo ſafe are we whoſe Charity muſt be bigger than the greateſt temptation: and yet no temptation is like to happen, but what is leſs than an ordinary charity.

Queſt. V.

Whether the injured Perſon be bound to offer peace? Or may he let it alone, and worthily communicate, if the offending party does not ſeek it?

To the Queſtion, Whether of the parties muſt begin the peace? I anſwer, that both are bound: For although he that did the injury is bound in conſcience and juſtice to go to him whom he hath injured, and he is not a true penitent if he does not: and he muſt not for his part be accepted to the Communion, of which I am to give account in the Chapter of repentance; yet becauſe we are now upon the title of Charity, I am to add, that if the criminal does not come, the offended perſon muſt offer peace: he muſt go or ſend to him.

him. If others begin the quarrel, do thou begin the peace, said *Seneca*. For sometimes the offender desires pardon, but dares not ask it, he begs it by interpretation and tacit desire: consult therefore with his modesty, his infirmity, and his shame. He is more bound to do it than thou art, yet thou canst better do it than he can. It is not always safe for him; It is never unsafe for thee. It may be an extream shame to him; it is ever honourable to thee; It may be sometimes to his loss, it is always thy gain; for this was the resolution of *Hesiod*'s Riddle, Half is more than the whole; *A dinner of Herbs with peace, is better than a stalled Ox with contention*, and therefore upon all accounts it is for thy advantage to make the offer.

Dissentio ab aliis à te reconciliatio incipiat. *Senec.*

Οὐκ ἥμισυ πλέον.

I add also, it is thy duty. I do not say, that in Justice thou art bound; but in Charity thou art, and in obedience to thy Lord. *If thy Brother offend thee, go and tell him.* Go thou, says Christ. For by so doing we imitate God, whom though we have so often, so infinitely offended, yet he thought thoughts of peace, and sent to us Ambassadors of peace*, and Ministers of reconciliation. When *Pompey* and *Marcus Crassus* were to quit their Consulships, *Cneius Aurelius*, I know not upon what account, ran into the *Forum* and cryed out, that *Jupiter* appearing to him in his Dream, commanded that they should be reconciled before they were discharged by the People, which when the People also required, *Pompey* stirred not, but *Crassus* did; he reached out his hand to his Collegue, saying, *I do nothing unworthy of my self, O* Romans, *if I first offer peace to* Pompey, *whom you honoured with the*

Matt. 18. 15.

* Cogitans cogitationes pacis Deus prior nos accessit & legatos ministrosque reconciliationis ad nos destinavit. *S. Greger.*

the Title of Great *before he was a Man, and with a Triumph before he was a Senator.* We cannot want better Arguments of peacefulneſs: It is no ſhame to thee to offer peace to thy offending Brother, when thy God did ſo to thee, who was greatly provoked by thee, and could as greatly have been revenged; and it is no diſparagement that thou ſhouldſt deſire the reconcilement with him for whom Chriſt became a Sacrifice, and to whom he offers, as he does to thee, the Communion of his Body and Blood. *Thou art (I ſay) *bound* in Charity to thy Brother's Soul, whoſe repentance thou canſt eaſily invite by thy kind offer, and thou makeſt his return eaſie, thou takeſt away his objection and temptation, thou ſecureſt thy own right better, and art inveſted in the greateſt Glory of mankind; thou doſt the work of God, and the work of thy own Soul; thou carrieſt pardon, and eaſe and mercy with thee; and who would not run and ſtrive to be firſt in carrying a pardon, and bringing meſſages of peace and joyfulneſs?

Conſider therefore that death divides with you every minute; you quarrel in the Morning, and it may be you ſhall die at night; run quickly and be reconciled, for fear your anger laſt longer than your life. It was a pretty victory which *Euclid* got of his angry Brother, who being highly diſpleaſed, cryed out, *Let me periſh if I be not revenged*: But he anſwered, *And let me periſh if I do not make you kind, and quickly to forget your anger.* That gentle anſwer did it, and they were friends preſently, and for ever after. It is a ſhame if we be out-done by Heathens, and eſpecially in that Grace, which is the ornament and jewel of our Religion, that is, in forgiving our Enemies, in appeaſing

Diſpeream ſi non perſuaſero.

peaſing anger, in doing good for evil, in returning prayers for curſings, and gentle uſages for rude treatments, this is the Glory of Chriſtianity *, as Chriſtianity is the Glory of the World. I end this with the advice of St. *Bernard*. *Let every man who deſires to come worthily to the Sacrament of peace, the Communion of Chriſt's Body, for the wrong that he does be ready to ask pardon, and for the wrong that he receives be ready to give pardon, and ſo Chriſt's Members will be in peace.*

* Chriſti ſanguis de cruce clamans pacem loquitur, & reconciliationem; quin idem ſanguis quotiam à nobis bibitur, ſi modo digne bibitur, clamat in corporibus noſtris verba pacifica. S. *Cyprian.*

Queſt. VI.

Whether the Precept of Forgiveneſs, and the Charity of the Communion muſt of neceſſity put a period to all Law-ſuits?

To this I anſwer, that Suits at Law in matters criminal, relating to injuries done or ſuffer'd, are ſo often mingled with intereſts of anger and revenge, they are ſo often conducted violently and paſſionately, that he who forbids anger and revenge, does alſo in effect forbid Suits of Law upon the account of injuries receiv'd. But this is to be underſtood only of ſuch rpetitions of right, or vindications of wrong, as cannot or will not be ſeparated from revenge. Thus if the Law which God gave to *Moſes* in the matter of injuries, were the meaſure of our Judicatories, [*An eye for an eye, and a tooth for a tooth,*] it were not lawful to go to Law to get his eye put out, that had extinguiſh'd mine: for this does not repair me, but only afflicts him. A Wolf is in nature leſs hateful than a Viper; he wounds that he may

may drink the blood, and kills that he may eat: but the Viper ſmites that he may kill, and gets nothing by it. So is every Law-ſuit that vexes one, and repairs no man. But the rules and meaſures of conſcience in this particular, are briefly theſe.

Ὥσπερ οἱ κεντήσαντες οὐχ ἵνα πλοῦτον ἐκπράξωσιν, ἀλλ' ἵνα ἐκχέωσιν ὅτῳ καὶ ὁ ἀναξίας μετῆν; καὶ μεῖζον ἐντεῦθεν κερδαίνουσι. *S. Chryſoſt. Homil. 27. in 1 Cor.*

1. If the injury be tranſient, and paſſes away in the act; it is not lawful for a Chriſtian to go to Law, becauſe he cannot reſcind the act, and he cannot repair himſelf, & that which remains is nothing but revenge, which can never conſiſt with charity.

2. The caſe is the ſame, if the injury be permanent, but irremediable; for if nothing can be reſcinded, if no amends can be made, it is but a phantaſtick pleaſure to delight in the affliction of him that injur'd me. If cutting off his arm would make mine grow; if ſtriking him upon the face would bring me a new tooth in ſtead of that which he ſtruck out of mine; then there might be a juſt cauſe of going to Law; but when the evil remains after all that the Law can do, it is enough that I loſt a limb, I will not loſe my Charity, which is left me to make amends to me, and to procure a bleſſing to make me reparation. If by my arm I got my living, it is fit that he that cut my arm off ſhould give me maintenance; becauſe he can repair my loſs of livelihood, though he can never reſtore my arm; and to cauſe him to be barely afflicted for my affliction, when I am not relieved by his affliction, is barbariſm, and a rude uncharitableneſs. To revenge, is but the more excuſable way of doing injury. Nay, *Maximus Tyrius* ſays, it is worſe; the revenging

Inhumanum verbum eſt, & quidem pro injuſto receptum ultio, & à contumelia non differt niſi ordine. Qui dolorem regerit, tantum excuſationes peccat. *Seneca.*

ing man is worſe than the injurious: and therefore to proſecute him in Law who did me wrong, and cannot now amend me, is but uncharitableneſs acted under the Viſor of Authority, ſo *Mithridates* affirm'd, that uſually men carry Arms againſt a Thief*, for revenge as much as for their ſecurity: it is in many caſes nothing elſe but revenge.

*Ὁ πυνθάνων τὴν πεπαρξασθαι ἀδικώτερος.

* Adverſus latronem ſi nequeunt pro ſalute, pro ultione tamen ſuâ ferrum omnes ſtringere.

3. He that hath received an injury muſt not revenge himſelf by going to Law, though with a purpoſe to prevent an other injury that is tolerable and inconſiderable. The reaſon is, becauſe if he fears an evil that is but little, the ſmalneſs of the evil, and the uncertainty of its event are not conſiderable, if compar'd to the evil of revenge that is included, to the trouble of the Suit, to the evil of our Brother's puniſhment, to his ſhame and to his ſmart, to his expence and his diſorder; and the Charity of forgiveneſs ſhall never have a proper ſeaſon for his exerciſe, or an opportunity to get a reward, if every excuſe and every degree of temptation, or ſeeming warranty, can legitimate that action which is more like a revenge, than it can be to prudence, and a reaſonable caution.

All quarrellings and contentions at Law for little matters, are Arguments of impatience, of a peeviſh ſpirit, and an uncharitable mind. He is a very miſerable man that is unquiet when a Mouſe runs over his ſhooe, or a Fly does kiſs his cheek, *Whatſoever is little and tolerable muſt be let alone*, ſaid *Ariſtides*; and *Apollonius* anſwered, *That Wars muſt not be undertaken for great cauſes, nor Suits at Law for little ones.* There is in ſuch Perſons who run

——Καὶ μὴν δίκαι μικρᾶς πονηρόν. Συγχωρεῖν ἢ προσήκει ὅ, τι μὴ μεγάλων.

run to Courts, and complain for every ſmall offence, ſuch a ſtock of anger and peeviſhneſs, and ſuch a ſpirit of fire within them, that every breath and every motion from without can put it into a flame; and the Devil will never be wanting to miniſter occaſions to ſuch prepar'd materials. It is told in the Annals of *France*, that when the Kings of *England* and *France*, in a deadly war, had their Armies ready to joyn Battle; the French Officers having felt the force of the Engliſh valour, were not willing to venture the hazard of a Battle, and perſwaded their King to offer conditions of peace. The Treaty was accepted, and the two Kings withdrew into an old Chappel in the Field; where when they had diſcours'd themſelves into kindneſs, they reſolved to part friends, and to appoint Commiſſioners to finiſh the Treaty. But as they were going out, a great Serpent iſſued out of the ruinous wall, and made toward the Kings, who being affrighted with the danger, drew their ſwords, and in that manner ran out of the Chappel. Their Guards, who in equal numbers attended at the door, ſeeing their Princes in a fright, and with their ſwords drawn, ſuppos'd they were fighting, and without any ſign, inſtantly drew upon each other; which alarm the two Armies taking inſtantly ingag'd in a bloody fight, and could not for all the power of their Kings be totally diſengag'd, till the night parted them. Juſt ſuch is the danger of an angry and quarrelſome ſpirit; he hath his ſword by his ſide, and his Army in the Field, his hand is up, and his heart is ready, and he wants nothing but an occaſion, a Serpent to ſet him on; and that will never be wanting, as long as the old Serpent the Devil hath any malice or any power. But let us not

deceive our ſelves: we are bound very far by the Laws of Charity to the Soul of our Brother, and we are very much concern'd that he be ſaved, and therefore our Bleſſed Saviour commanded us, Luke 17. 3. *if our Brother have ſinned againſt us, to reprove him*; not preſently to hale him to the Judge, or deliver him up to the Law; but to uſe means and charitable Inſtruments, not for his vexation, but his converſion. And he little regards his Brother's Soul, who by Suits of Law and arts of affliction, provokes him to more anger, or hardens him in his ſin, or hinders his repentance, or vexes him into impatience.

But to return to the particular caſe. The preventing of every evil is not a ſufficient pretence (though it were true) to commence a Suit at Law. For when our Bleſſed Saviour commands us to reprove our offending Brother; he ſpeaks of ſuch a one as is ſtill in wrong, and the ſtate of injuſtice, a Perſon from whom we are not ſure but we may receive another injury; and yet even to this Perſon we are commanded to be charitable in our reproof and private admonition, but are not permitted to be quick and fierce in our complaints at Law. For it is not diſhonourable, if a wiſe man be railed at, be ſmitten, be cheated, be derided by Fools and evil Perſons: but to do any thing of this again, that is inhumane and inglorious. But this caſe is fully determined even by a Heathen: *You muſt not return evil to your Enemy, although we be in danger to ſuffer a greater miſchief*; and therefore not vex him at Law. For that is the defence of Beaſts, who cannot keep themſelves harmleſs, but by doing a greater miſchief: a tooth or a claw, a horn or a heel, theſe defend the Beaſt, who that he may not receive a wound,

Εἰ τὶ δεῖ ἡμᾶς πρὸ τοῦ μείζονος κολάσεως παθεῖν. Plato.

defends

defends himſelf ſo, that he will kill his Enemy. And yet *this* amongſt evil men is called *prudent*.

It is not by this diſcourſe intended, that we may not take ſecurities of him againſt future miſchiefs; if we can do it without doing him a miſchief, but under the colour of ſecuring our ſelves for the future, we muſt not be revenged for what is paſt; neither muſt our revenge in ſmall matters be uſed at all as an Inſtrument of our ſecurity. If we can be ſecured without his affliction, we muſt take that way to be ſecured; but if by revenges and direct inflictions of evil, or procurations of puniſhment, we attempt it, we are not charitable. And this is the perfect meaning of our Bleſſed Saviour, *If thine Enemy take thy Cloak, let him take thy Coat alſo; and if he ſtrike thee on thy right cheek, turn thy left to him*, and let him ſtrike thee again. Theſe words are not to be underſtood litterally and preciſely; not ſo as to forbid all ſecurities or avoiding of future evils; for Chriſt himſelf did not ſo when an evil Servant ſmote him; and St. *Paul* did not ſo, when the High Prieſt commanded him to be ſmitten on the face; they neither of them received it ſilently, nor turned the other cheek. And what if he that ſmote one cheek will ſmite no more? or will ſmite the ſame? How if we are not able to bear a ſecond blow? Or how if the offering the other cheek provoke thy Enemy to ſcorn thee, and tempt or provoke him to ſtrike thee, who intended no ſuch ſecond blow? And were it not evidently better to withdraw from him that ſmites? or to ſweeten him with gentle language? It is therefore certain, theſe words are to be underſtood in the ſenſe of Prudence, Equity, and Charity; that is, when you are injured, you may uſe all that is

for

for your innocent defence, and unmingled guards, you may without all peradventure pray him to be quiet, you may give him Reaſons and Arguments to let you alone, you may give good words, you may give *bleſſing for curſing*, that's certainly permitted; or you may run away, you may *flee from City to City*; or you may complain to him; you may reprove him, and expoſtulate the injury with him, as Chriſt did, and as did St. *Paul*. But what is then meant by turning the other cheek? Our Bleſſed Saviour uſing an Idiotiſm of his own Language, and a Phraſe uſed by the Prophet in the Prediction of Chriſt's meekneſs and paſſion, *He turned his cheeks to the nippers*, means, that we muſt not reſiſt with doing violence or affliction to him that ſmites; any innocent guard, but nothing violent; any thing that is harmleſs, but nothing vexatious, but rather than do another an evil, ſuffer another; and this evidently demonſtrates, that the preventing of every injury, is no ſufficient warrant to legitimate the bringing of our Enemy to be puniſhed at Law for what is paſt. The ſum is this.

No man is forbidden to lock his doors, to bar his windows, or to run from evil, or to divert it, or to reprove it. But, 1. In this queſtion we ſpeak of evil already done, and againſt revenges, not againſt defences; for that which is done, cannot be undone, and therefore revenge is fooliſh and malicious: but that which is not done, may be prevented by all arts of gentleneſs and innocence; and therefore defences are prudent, and they are lawful, 2. We ſpeak here of little dangers and tolerable evils; and a man muſt not go to Law because the Muſician keeps falſe time with his foot, it is not for a ſmall matter that a man muſt diſqui-

ἀλλ᾽ ὁ ἐν πᾶσι πρὸς τὸ λύειν ἁμαρτία,

et

et his Brother; he must rather suffer two, than do one evil.

4. But if the evil we fear be intolerable, and yet certain, or very probable to happen, we may appeal to the Law for sanctuary or defence, though this appeal do procure affliction to our Enemy; always provided, that this evil be not directly intended, not desired secretly, nor delighted in when it happens, and be made as little as it can, prosecuted with as easie circumstances, without vexatious measures, but not without necessity.

For in all entercourses with our Enemy, there are but two things to be considered by us: how we may do him good, how we may keep our selves from evil. The latter, the Law of Charity, and collateral Duties, do permit or enjoin respectively; but of the former our Blessed Saviour hath made special provision. For when our Blessed Lord commanded us first to reprove secretly our offending Brother, and then before witness, if there be need; the reason he gives, is only that we may bring him to repentance, that you may gain him by rescuing his Soul from guiltiness, and his actions from Injuriousness. If this course will not prevail, then tell it to the Church; complain of him publickly, bring him before the Christian Judicatories; but still that he may repent; for if he repents, he must be thy Brother still, lov'd as dearly, treated as friendly, caressed as sweetly, handled as tenderly, conversed with as obligingly. But if none of all this will prevail for his good, then look you only to the other part of the permission; that is, that you be secured from his evil; you have done all that you are tied to do for his repentance in this me-

thod, but you have not yet done all that you are tied to do in charity; for still you must afford him all those kindnesses, which Christ requires of thee for thy Enemy; that is, to pray for him, and to love him. But you may secure your self by all means, which his violence and your case hath made necessary.

But this, I say, is in case the evil be intolerable, or that to avoid it be a matter of duty, or charity to those to whom you are obliged. Though my old Friend, and my new Enemy *Carbo*, do me little spites, and kill my Deer, or shoot Pigeons, or trespass upon my Grass, I must not be avenged on him at the Law, or right my self, by afflicting him, but strive for the rewards of patience, and labor for the fruits of my charity, and for the rest, use all the guards of prudence that I can: yet if he takes away my Childrens portions, or fires my houses, or exposes me or mine to beggery or destruction, I must do that duty which my charity to my Children, and my justice does oblige me: I may defend my Children's right, though that defence exposes him to evil that does the evil. I may not let *Carbo* alone, and suffer my Children to be undone. I must provide for my own according to their condition and states of life; if this provision be but necessary or competent, according to prudent, modest, and wise accounts, and be not a contention for excesses and extravagancies of Wealth. He that goes to Law for another, hath greater warrant than he that does it for himself; for it is more likely to be Charity in that case, and Revenge in my own; and certainly in the disputes of Charity, our Children are to be preferred before our Enemies.

In short, If the vexation that is brought by the Suit

Suit of Law upon an injurious Person be not revenge, and if the defence be necessary, or greatly charitable, and if the injury be intolerable or greatly afflictive, in these cases Christ hath left us to the liberties of Nature, and Reason, and the Laws.

5. No man must in his own case prosecute his Enemy to death or capital punishment. The Reasons are, because no man's temporal evil, his injury, his disgrace, his money, and his wound, are not the competent value for the life of a man, and when beyond this, there is no evil that we can do, it can in no sense consist with Charity that goes so far. He that prosecutes his Enemy to death, forgives nothing, forbears nothing of that injury; he means no good to his Enemy, desires not his amendment, is not careful of his repentance, is not ambitious to gain a Brother, to secure the interest of a Soul for God, to get himself the rewards of Charity; and it is a sad thing to make thy Adversary pay the utmost farthing, even whilst he is in the way, and to send him to make his accounts to God reeking in his sins, and his crimes broad blown about his ears. There are not many cases in which it can consist with the spirit of Christianity, for the Laws themselves to put a Criminal hastily to death *. Whatsoever is necessary, that is lawful; and of the necessities of the Publick, publick Persons are to judge; only they are to judge according to the Analogy and gentleness of the Christian Laws, by a Christian Spirit, and to take care of Souls, as well as of Bodies and Estates. † If the Criminal can be amended, as oftentimes he can; it is much better for a Common-wealth, that a

* See Rule of Conscience, Book 3. Chap. 2. pag. 114.

† Nemo dubitavit, quin si nocentes mutari in bonam mentem aliquo modo possint, sicut posse interdum conceditur, salvos eos esse magis è repub. sit, quam puniri. *Quintil.*

good

good Citizen be made, than that he be taken away while he is evil. † *Strabo* tells of ſome Nations dwelling about *Caucaſus*, that never put their greateſt Malefactors to death: and * *Diodorus* ſays, *That* Sabacon, *a pious and good King of* Egypt, *changed capital puniſhment into a ſlavery, and profitable works, and that with excellent ſucceſs, becauſe it brought more profit to the Publick, and brought the Criminal to repentance and a good mind.* *Balſamo* ſays, Greek Emperors did ſo; and St. *Auguſtin* adviſes it as moſt fitting to be done.

† Μαλλον ἀποκείνυ τὰς ἐξαμαρτανόντων τὰ μέγιστα.

* Epiſt. 160. alicui utili operi eorum integra membra deſerviant.

But if this in ſome caſe be better in the Publick it ſelf, it is neceſſary in the Private, and it is neceſſary in our preſent inquiry, in order to Charity *preparatory* to the Holy Communion; and in the Council of *Eliberis* there is a Canon, [*If any Chriſtian accuſe another at the Law, and proſecute him to baniſhment or death, let him not be admitted to the Communion, no not ſo much as in the Article of death.*] For he whoſe malice paſſed unto the death of his Brother, muſt not in his death receive the Communion of the faithful and the Seal of the Charities of God. But this was ſevere, and it is to be underſtood only to be ſo, unleſs when we are commanded to proſecute a Criminal, by the intereſt of neceſſary Juſtice, and publick Charity, and the command of the Laws; But in other caſes, he that hath done ſo, let him repent greatly, and long, and at laſt Communicate: That's the beſt expedient.

Queſt. VII.

Whether the Laws of Forgiveneſs, and the Charities of the Communion, oblige the injured Perſon to forgive the adulterous Husband or Wife if they do repent?

There are two caſes in which it is ſo far from being neceſſary, that it is not lawful to do ſome things of kindneſs, which in all other caſes are indeed true Charity, and highly ſignificative of a Soul truly merciful, and worthy to Communicate.

1 When to retain the adulterous Perſon is ſcandalous: (as in the Primitive Church it was eſteemed ſo in Clergy-men) then ſuch Perſons, though they be penitent, muſt not be ſuffered to co-habit; they muſt be pardoned to all purpoſes which are not made unlawful by accident, and to all purpoſes which may miniſter unto their Repentance and Salvation; but Charity muſt not be done to a ſingle Perſon, with offence to the Church; and a Criminal muſt not receive advantage by the prejudice of the holy and the innocent. Againſt this I have nothing to oppoſe, but that thoſe Churches which did forbid this forgiveneſs, upon pretence of ſcandal, ſhould alſo have conſidered, whether or no that the forgiveneſs of the Criminal *, and the charitable toleration of the injury, and the patient labours of love, and the endeavours of repentance be not only more profitable to them both, but alſo more exemplar to others.

See Rule of Conſcience. Book 1. Chap. 5. Rule 8. Concil. Eliber. 2.

* Uxoris vitium tollas opus eſt aut feras:
Qui tollit vitium, uxorem commodiuſculam
Sibi præſtat; qui fert, ſeſe meliorem facit.
Varro.

2. The other is the caſe of direct danger; if the ſin of the offending party be promoted by the Charity

Charity of the injured Man or Woman, it is made unlawful ſo far to forgive, as to co-habit; if this Charity will let her looſe to repent of her Repentance, it turns to uncharitableneſs, and can never be a Duty.

But except it be in theſe caſes, it is not only lawful, but infinitely agreeable to the duty of Charity, to reſtore the repenting Perſon to his firſt condition of love and ſociety. But this is ſuch a Charity, as although it be a counſel of perfection, and a nobleneſs of forgiveneſs, yet that the forgiveneſs ſhall extend to ſociety, and mutual endearments of co-habitation, is under no Commandment; becauſe the union of Marriage being broken by the Adultery, that which only remains of obligation, is the Charities of a Chriſtian to a Chriſtian, without the relation of Husband and Wife. The firſt muſt be kept in the height of Chriſtian dearneſs and Communion; but if the ſecond can miniſter to the good of Souls, it is an Heroick Charity to do it; but in this there ought to be no ſnare, for there is no Commandment.

To the Anſwers given to theſe Caſes of Conſcience, I am to add this caution; That although theſe caſes are only the inquiries and concerns of private Perſons; and do not oblige Princes, Parents, Judges, Lords of Servants, in their publick capacity, and they may juſtly puniſh the Offender, though the injury be done againſt themſelves *, yet in theſe caſes the puniſhment muſt be no other than † as the Lancet, or the Cupping-glaſs, as faſting, or ill taſting drugs; they are painful, but are alſo wholly given as miniſteries of health. For ſo ſometimes

* See Rule of Conſcience, Book 4.

† Quo modo ſcalpellum & abſtinentia, & alia quæ profutura torquent; ſic ingentia vitia pravare dolore corporis animique corrigimus.
Seneca.

times we put crooked ſticks into the fire, we bow, and beat, and twiſt them, not to break, but to make them ſtreight and uſeful. So we correct the evil inclinations of our Children, and the intolerable manners of our Servants, by afflictions of the Body, and griefs of the Mind: all is well, ſo long as it is neceſſary, and ſo long as it is charitable. I remember, that when *Auguſtus* was to give Sentence upon a Son that would have killed his Father, he did not, according to the ſeverity of the Laws, command him to be tied in a Sack, with a Cock, a Serpent, and an Ape, and thrown into *Tyber*; but only to be baniſh'd whither his Father pleas'd: remembring, that although the Son deſerv'd the worſt, yet Fathers lov'd to inflict the leaſt; and although in Nature, none ought to drink but the hungry and the thirſty, yet in Judicatories none ought to puniſh, but they that neither hunger nor thirſt; becauſe they that do it againſt their wills, exceed not the meaſures of Charity and Neceſſity. But both Fathers and Princes, Judges, and Maſters, have their limits and meaſures before they ſmite, and other meaſures to be obſerv'd when they do ſmite. *O Chriſtian Judge, do the office of a pious Father*, ſaid St. *Auſtin* to Count *Marcellinus*. A man ſhould not uſe a man prodigally *, but be as ſparing of another man's blood as of his own. † Puniſh the ſinner, pity the man.

Memor non de quo cenſeret, ſed cui in conſilio eſſet.

Imple Chriſtiane Judex pii patris officium.

* Homini non eſt homine prodige utendum.

† Duo iſta nomina cum dicimus, homo & peccator, non utique fruſtra dicuntur; quia peccator eſt, corrige; quia homo, miſerere. *S. Auguſt. apud Gratian.*

But to conclude theſe inquiries fully. It is very conſiderable, that in many caſes, even when it is lawful to bring a Criminal to puniſhment, or to go

go to Law, and that it is juſt ſo to do; yet this whole diſpute being a queſtion of Charity, we are to go by other meaſures than in the other; and when in theſe caſes we do nothing but what is juſt, we muſt remember, that we are Chriſtians, and muſt never expect to go to Heaven, unleſs we do alſo what is charitable.

Therefore inquire no more into how much is juſt and lawful in theſe caſes; but what is charitable, and what is beſt, and what is ſafeſt; for then the caſes of Conſcience are beſt determined, when our reward ſhall alſo greatly be ſecured. For it is in theſe inquiries of Charity in order to the Holy Communion, as it is in the Communion it ſelf. Not every one ſhall periſh that does not receive the Holy Communion; but yet to receive it, is of great advantage to our Souls, in order to our obtaining the Joys of Heaven: ſo is every expreſſion of Charity; that every action, which in ſome caſes may be ſafely omitted, may in all caſes, where there is not a contradicting Duty, be done with great advantages. For he that thinks to have the reward, and the Heaven of Chriſtian, by the actions of Juſtice, and the omiſſions of Charity, is like him, who worſhips the Image of the Sun, while at the ſame time he turns his back upon the Sun himſelf. This is ſo eſſentially reaſonable, that even the Heathens knew it, and urged it as a Duty to be obſerved in all their Sacrifices and Solemnities. *When you pray to God* (ſaid one of their own Prophets) *and offer a holy Cloud of Frankincenſe, come not to the gentle Deity, with ungentle hearts and hands: for God is of the ſame cognation or kindred with a good man; gentle as a man,*

——juſta precari
Thure pio, cædumque feros avertere ritus.
Mite & cognatum eſt homini Deus——
Silius Ital. 4.

man, apt to pity, apt to do good; juſt, as we ought to be, but infinitely more than we are: and therefore he that is not good, cannot partake with him, who is eſſentially and unalterably ſo.

Peter Comeſtor tells of an old Opinion and Tradition of the Ancients, That forty years before the Day of Judgment, the Bow which God placed in the Clouds, ſhall not be ſeen at all: meaning, that ſince the Rain-bow was placed there, as a Sign of Mercy and reconcilement, when the Sacrament of Mercy and Peace ſhall diſappear, then God will come to judge the World in Fire, and an intolerable Tempeſt, in which all the uncharitable unforgiving Perſons, ſhall for ever be confounded.

Remember always what the Holy Jeſus hath done for thee: I ſhall repreſent it in the Words of St. *Bernard*, [*O Bleſſed Jeſus, we have heard ſtrange things of thee. All the World tells us ſuch things of thee, that muſt needs make us to run after thee. They ſay, that thou deſpiſeſt not the poor, nor refuſeſt the returning ſinner. We are told that thou didſt pardon the Thief, when he confeſſed his ſin, and confeſſed thee, and* Mary Magdalen *when ſhe wept; and didſt accept the* Syrophœnician *when ſhe prayed; and wouldſt not give Sentence of Condemnation upon the Woman taken in Adultery, e'en becauſe ſhe look't ſadly, and was truly aſhamed: thou didſt not reject him, that ſate at the Receipt of Cuſtom, nor the humble Publican, nor the Diſciple that denied thee, nor them that perſecuted thy Diſciples, no, not them that crucifi'd thee. Theſe are thy precious Oyntments, apt with their ſweetneſs to allure all the World after thee, and with their virtue to heal them. After thee and thy ſweet Odours, O Bleſſed Jeſu, we will run.* Happy is he that ſays ſo, and does ſo; enkindling his Charity *In Cantica.*

in

Ἀναζωπυρήσαντες ἐν αἵματι Χριστοῦ. *Ad Epheſ.*

in the Blood of Chriſt (as St. *Ignatius* his expreſſion is) tranſcribing his Example into our Converſation, for we can no way pleaſe him, but by being like him: and in the Bleſſings of Chriſt, and in the Communion of his Body and Blood, the uncharitable and revenging man ſhall never have a portion.

SECT. V.

Devotions relative to this Grace of Charity; to be uſed by way of Exerciſe and Preparation to the Divine Myſteries, in any time or part of our Life; but eſpecially before and at the Communion.

The Hymn, containing Acts of Love to God and to our Neighbour.

COme, behold the Works of the Lord: what Deſolations he hath made in the Earth.

He maketh Wars to ceaſe unto the ends of the Earth; he breaketh the Bow, and cutteth the Spear in ſunder, he burneth the Chariot in the fire.

But unto the wicked, ſaid God, what haſt thou to do to declare my Statutes, or that thou ſhouldſt take my Covenant in thy mouth, ſeeing thou hateſt Inſtruction, and caſteſt my words behind thee?

Thou ſitteſt and ſpeakeſt againſt thy Brother; thou ſlandereſt thine own Mother's Son.

Theſe things thou haſt done, and I kept ſilence; but I will reprove thee, and ſet them in order before thine eyes.

Now

Now consider this ye that forget God; lest I tear you in pieces, and there be none to deliver.

Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble.

The Lord will deliver him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

But I said, Lord be merciful to me: heal my soul, for I have sinned against thee.

Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

O send out thy light and thy truth, let them lead me, let them bring me to thy holy Hill, and to thy Tabernacles:

Then will I go unto the Altar of God, my exceeding joy: yea, upon the Harp will I praise thee, O God my God.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Do good, O Lord, to them that are true of heart, and ever more mightily defend them. Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.

In God will I praise his word: in the Lord will I praise his word: Thy vows are upon me, O God, I will render praises unto thee.

For thou hast delivered our souls from death, wilt thou not deliver our feet from falling, that we may walk before God in the light of the living?

I will love thee, O God, and praiſe thee for ever, becauſe thou haſt done it; and I will wait on thy name, for it is good before the Saints.

Glory be to the Father, &c.

A Prayer for the Grace of Charity, &c.

O Moſt gentle, moſt merciful and gracious Saviour Jeſu, thou didſt take upon thee our nature, to redeem us from ſin and miſery: thou wert for us led as a Lamb to the ſlaughter: and as a Sheep, before the ſhearer is dumb, ſo thou open'ſt not thy mouth, thou turn'ſt thy back to the ſmiters, and thy cheeks to the nippers, thou wert mock'd and whip'd, crucifi'd and torn, but thou didſt nothing but good to thy enemies, and pray'dſt with loud cries for thy perſecutors, and did'ſt heal the wound of one that came to lay violent hands upon thee; O plant in my heart gentleneſs and patience, a meek and a long-ſuffering ſpirit, that I may never be tranſported with violent angers, never be diſordered by peeviſhneſs, never think thoughts of revenge; but may with meekneſs receive all injuries that ſhall be done to me, and patiently bear every croſs accident, and with charity may return bleſſing for curſing, good for evil, kind words for foul reproaches, loving admonitions for ſcornful upbraidings, gentle treatments for all deriſions and affronts; that living all my days with meekneſs and charity, keeping peace with all men, and loving my neighbour as my ſelf, and thee more than my ſelf, and more than all the world, I may at laſt come into the regions of peace and eternal charity, where thou liveſt, who loveſt all men, and wouldſt have none to periſh, but all men to be ſaved through thee, O moſt merciful Saviour and Redeemer Jeſu. Amen.

An

n act of Forgiveneſs to be ſaid with all earneſtneſs and ſincerity before every Communion.

O God, *my God, I have ſinned grievouſly againſt thee: I am thy debtor in a vaſt and an eternal* ebt, *and if thou ſhouldeſt take the forfeiture, I ſhall for ever bound in eternal priſons, even till I pay* e *utmoſt farthing: But I hope in thy mercies, that* ou *wilt forgive me my ten thouſand Talents; and I* ſo *do in thy preſence forgive every one that hath of*nded *me; whoever hath taken my goods privately* d *injuriouſly, or hurt my perſon, or contrived any e*il *againſt me, whether known or unknown; whoever* thleſſened *my reputation, detracted from my beſt en*avours, *or hath ſlandered me, or reproached, reviled,* in *any word or way done me injury; I do from the* ttom *of my ſoul forgive him; praying thee alſo, that* ou *wilt never impute to him any word, or thought, or* ction *done againſt me; but forgive him, as I deſire* ou *wouldſt alſo forgive me all that I have ſinned a*ainſt *thee, or any man in the world. Give him thy* race, *and a holy repentance for whatever he hath* ne *amiſs; grant he may do ſo no more: keep me from* e *evil tongues, and injurious actions of all men, and* ep *all my enemies from all the expreſſes of thy wrath:* d *let thy grace prevail finally upon thy ſervant, that* may *never remember any injury, to the prejudice of* y *man, but that I may walk towards my enemies, as* hriſt *did, who received much evil, but went about* cking *to do good to every man: and if ever it ſhall* e *in my power, and my opportunity, to return evil; O* en *grant, that the ſpirit of love and forgiveneſs may* iumph *over all anger, and malice, and revenge; that* may *be the Son of God, and may love God, and prove* y *love to thee, by my love to my Brother, and by o-*

bedience to all thy Laws, through the Son of thy love, by whom thou art reconciled to mankind, our bleſſed Lord and Saviour Jeſus. Amen.

Verſ. *Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins.*

Reſp. *Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.* Amen.

CHAP. V.

Of Repentance, preparatory to the Bleſſed Sacrament.

SECT. I.

WHen Iſaac *and* Abimelech *had made a covenant of peace and mutual agreement, they would no confirm it by a Sacramental Oath till the next morning, that they might ſwear faſting, for the reverence and religious regard of the ſolemn Oath* (ſaith *Lyra.*) But *Philo* ſays, they did it Symbolically, to repreſent that purity and cleanneſs of Soul, which he that ſwears to God, or comes to pay his vows, ought to preſerve with great Religion. He that in a religious and ſolemn addreſs comes to God, ought to conſider whether his body be free from uncleanneſs, and
Rev. 22. 11. his ſoul from vile affections. *He that is righteous, let*

let him be righteous ſtill; and he that is juſtified, let him be juſtified, yet more, ſaith the Spirit of God; and then it follows, *He that thirſts, let him come and drink of the living waters freely, and without money*, meaning that when our affections to ſin are gone, when our hearts are clean, then we may freely partake of the Feaſt of the Supper of the Lamb. ——17.

For as in natural forms, the more noble they are, the more noble diſpoſitions are required to their production; ſo it is in the ſpiritual: for when Chriſt is to be efformed in us, when we are to become the ſons of God, fleſh of his fleſh, and bone of his bone, we muſt be waſhed in water, and purified by faith, and ſanctified by the ſpirit, and cleanſed by an excellent repentance; we muſt be confirmed by a holy hope, and ſoftned by charity. So God hath ordered in the excellent fabrick of humane bodies: Firſt, our meat is prepared by fire, then macerated by the teeth, then digeſted in the ſtomach, where the firſt ſeparation is made of the good from the bad, the wholeſome juices from the more earthy parts; theſe being ſent down to earth, the other are conveyed to the Liver, where the matter is ſeparated again, and the good is turned into blood, and the better into ſpirits; and thence the body is ſupplied with blood, and the ſpirits repair into the heart and head, and thence they may be ſent on Embaſſies for the miniſteries of the body, and for the work of underſtanding. So it is in the diſpenſation of the affairs of the ſoul: The ear, which is the mouth of the ſoul, receives all meat, and the ſenſes entertain the fuel for all paſſions, and all intereſts of virtue and vice. But the underſtanding makes the firſt ſeparation, dividing the clean

from the unclean: But when the Spirit of God comes and purifies even the ſeparate matter, making that which is morally good to be ſpiritual and holy, firſt cleanſing us from the ſenſualities of fleſh and blood, and then from ſpiritual iniquities that uſually debauch the ſoul; then the holy nouriſhment which we receive, paſſes into divine excellencies. But if ſenſuality be in the palate, and intemperance in the ſtomach; if luſt be in the liver, and anger in the heart, it corrupts the holy food, and makes that to be a ſavour of death, which was intended for health and holy bleſſings.

But therefore when we have lived in the corrupted air of evil company, and have ſucked in the vile juices of coloquintida, and the deadly henbane; when that is within the heart which defiles the man, the ſoul muſt be purged by repentance, it muſt be waſhed by tears, and purified by penitential ſorrow. For he that comes to this holy Feaſt with an unrepenting heart, is like the flies in the Temple upon the day of Sacrifice: the little inſect is very buſie about the fleſh of the ſlain beaſts; ſhe flies to every corner of the Temple; and ſhe taſts the fleſh, before the portion is laid before the God: but when the nidour and the delicacy hath called ſuch an unwelcome gueſt, ſhe corrupts the Sacrifice, and therefore dies at the Altar, or is driven away by the officious Prieſt. So is an unworthy Communicant, he comes, it may be, with paſſion, and an earneſt zeal, he hopes to be fed, and he hopes to be made immortal; he thinks he does a holy action, and ſhall receive a holy bleſſing; but what is his portion? It is a glorious thing

Exta prægusto Deûm,
Moror inter aras,
Templa perluſtro omnia,

thing to be feaſted at the Table of God; glorious to him that is invited and prepared, but not to him that is unprepared, hateful, and impenitent.

Eſt glorioſus ſane convictus Deum; Sed illi qui invitatur, non qui invitus eſt.

But it is an eaſie thing to ſay, that a man muſt repent before he communicates, ſo he muſt before he prays, before he dies, before he goes a journey, the whole life of a man is to be a continual repentance *; but if ſo, then what particular is that which is required before we receive the holy Communion? For if it be an univerſal duty of infinite extent, or unlimitted comprehenſion, then every Chriſtian muſt always be doing ſome of the offices of repentance: But then, which are the peculiar parts and offices of this grace, which have any ſpecial and immediate relation to this ſolemnity? For if there be none, the Sermons of repentance are nothing but the general doctrine of good life, but of no ſpecial efficacy in our preparation.

* See the doctrine and practiſe of Repentance. Chap. 1 & 2.

The Anſwer to this will explicate the intricacy, and eſtabliſh the meaſures of our duty in this proper relation, in order to this miniſtery.

SECT. II.

The neceſſity of Repentance in order to the holy Sacrament.

1. THE holy Sacrament of the Lords Supper does not produce its intended effect upon an unprepared ſubject. He that gives his body to that which is againſt the ſpirit, and his ſpirit to the affections of the body, cannot receive the body of Chriſt in a ſpiritual manner. He that receives Chriſt, muſt in great truth be a ſervant of Chriſt. *It is not lawful* (ſaith *Juſtin* * *Martyr*) *for any one to receive the holy Euchariſtical bread, and to drink of the ſacred Calice, but to him that believes, and to him that lives according to Chriſt's commandment.* For as S. *Paul* argues of the infinite undecency of fornication, becauſe it is a making the members of Chriſt to become the members of an harlot: upon the ſame account, it is infinitely impoſſible that any ſuch polluted perſons ſhould become the members of Chriſt, to the intents of bleſſing and the ſpirit. How can Chriſts body be communicated to them, who are one fleſh with an harlot? and ſo it is in all other ſins: *We cannot partake of the Lords table, and the table of devils.* A wicked perſon, and a *Communicant*, are of contrary intereſts, of differing relations, deſigned to divers ends, fitted with other diſpoſitions; they work not by the ſame principles, are not weighed in the ſame ballance, nor meeted by like

Non per id quod recte foris oblatum eſt ſacrificium ad ſe ducit Deum, intus habens peccatum. *Ire. l.* 4. *c.* 23. Δεινὸν εἰν πρὸς τὰ δῶρα ᾗ τὰς θυσίας ἀποβλέπτειν ἡμᾶς ὁ θεὸς, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἂν τις θύσῃ ᾗ δίκαιος ἂν τύχοιμι.

* Juſt. Martyr apol 2.

Non bene inæquales veniunt ad aratra juvenci.

like meaſures; and therefore they that come, muſt be innocent, or return to innocence; that is, they muſt repent, or be ſuch perſons as need no repentance: And St. *Ambroſe* gives this account of the practiſe of the Church in this affair. *This is the order of* * *this myſtery which is every where obſerved, that firſt by the pardon of our ſins our ſouls be healed, and the wounds cured with the medicine of repentance, and then that our ſouls be plentifully nouriſhed by this holy Sacrament*; and to this purpoſe he expounds the parable of the prodigal ſon, ſaying, [*that no man ought to come to this Sacrament unleſs he have the wedding ring, and the wedding garment*;] unleſs he have received the ſeal of the ſpirit, and is cloathed with white garments, the righteouſneſs and juſtification of the Saints. And to the ſame purpoſe it is, that St. *Cyprian* complains of ſome in his Church, who not having repented, not being put under diſcipline by the Biſhop and the Clergy, yet had the Sacrament miniſtred to them; againſt whom he preſſes the ſevere words of St. *Paul*, *He that eats and drinks unworthily, eats and drinks damnation to himſelf*; that is, he that repents not of his ſins before he comes to the holy Sacrament, comes before he is prepared, and therefore before he ſhould: and St. *Baſil* hath a whole Chapter on purpoſe to prove [*that it is not ſafe for any man, that is not purged from all pollution of fleſh and ſpirit, to eat the body of the Lord.*] and that is the title of the Chapter: The wicked think

* Ubique myſterii ordo ſervatur, ut prius per remiſſionem peccatorum Vulneribus medicina tribuatur, poſtea alimonia menſæ cœleſtis exuberet. *lib. 6. in Luc. c. 37.*

Nemo huc accedere debet niſi qui ſignaculum juſtitiæ cuſtodierit, aut receperit, lib. 7. c. 66.

Lib. 3. Epiſt. 14. Nondum pœnitentia acta, nondum factâ exomologeſi, nondum manu eis ab Epiſcopo & Clero impoſitâ, Euchariſtia eis datur, 1 Cor. 11. 28,

St. Baſil. lib. 2. de baptiſm. chap. 3.

think to appeaſe God with rivers of oyl, and hecatombs of oxen, and with flocks of ſheep: they think by the ceremony and the gift to make peace with God; to get pardon for their Sin, and to make way for more: but they looſe their labour (ſays the Comedy) and throw away their coſt becauſe God accepts no breakers of their vows; he loves no mans ſacrifice, that does not truly love his ſervice: what if you empty all the *Mævanian* valleys, and drive the fat Lambs in flocks unto the Altars? what if you ſacrifice a herd of white Bulls from *Clitummus*? One ſacrifice of a troubled ſpirit, one offering of a broken heart, is a better oblation, than all the wealth which the fields of the wicked can produce. *God by the forms and rites of ſacrifice* * *teaches us how to come to the Altars, whether for Prayer or Euchariſt; we muſt be ſure to bring no evil paſſion, no ſpiritual diſeaſe along with us,* ſaith *Philo.* The Sacrament of the Lords Supper is the Chriſtian Sacrifice, and though the Lamb of God is repreſented in a pure oblation, yet we muſt bring ſomething of our own: our luſts muſt be crucified *, our paſſions brought in fetters, bound

Quid juvat hoc, templo noſtros immittere mores
Et bona Diis ex hac ſceleratâ ducere pulpâ?

Atque hoc ſceleſti illi in animum inducunt ſuum
Jovem ſe placare donis hoſtiis;
Et operam & ſumptum perdunt, ideo ſit,
Quia nihil ei acceptum eſt à perjuris ſupplicii.

——qua nunc tibi pauper acerra
Digna litem! nec ſi vacuet *Mævania* valles,
Aut præſtent niveos *Clitumna* novalia tauros
Suffici m, ſed ſæpe Diis hos inter honores
Ceſpes, & exiguo placerunt farra Salino.
Statius.

* Βάλε) αὐτὰς ἀναδιδάξει, διὰ συμβόλων, ὅποτε προσέρχονται εἰς βωμὸς ἢ ἐυχόμενοι, ἢ θυσιάζοντες, μηδὲν φορτίον ἢ πάθος ἐπιφέρειν τῇ ψυχῇ. *Philo.*

* Quin horres, vereriſque talia committere; ac altaria frequentare? quomodo immaculata ſacrorum myſteria audes attingere? Hortor igitur te, ut vel committere huiuſmodi deſinas, vel à reverendis altaris ſacrificiis abſtineas, ne quando ignem de cœlo capiti accerſens tuo, turpe meritas pœnas, ut optaſti, luas. *Sic Zoſymum Presbyterum arguit St. Iſidorus Peluſiota l. 5. ep. 12.*

bound in chains, and laid down at the foot of the throne of God. We muſt uſe our ſin, as the Aſſes firſt Colt was to be uſed among the Jews; there is no redeeming of it, but only by the breaking of its neck; and when a ſinner comes to God groaning under his load, carrying the dead body of his luſts, and laying them before the Altar of God, ſaying, [*This is my pride that almoſt ruin'd me: here is the corps of my luſts, they are now dead, and as carkaſſes are more heavy than living bodies, ſo now my ſin feels more ponderous, becauſe it is mortified: I now feel the intollerable burden, and I cannot bear it.*] When a ſinner makes this addreſs to God, coming with a penitential ſoul, with a holy ſorrow, and with holy purpoſes, then no oblation ſhall be more pleaſing, no gueſt more welcome, no ſacrifice more accepted. The Sacrament is like the Word of God; if you receive it worthily, it will do you good, if unworthily, it will be your death and your deſtruction. Here the penitent can be cleanſed, and here the impenitent are conſumed: here they that are juſtified, ſhall be juſtified ſtill, and they that are unholy, become more unholy and accurſed: here they that have, ſhall have more abundantly, and they that have not, ſhall looſe what they have already: here the living are made ſtrong and happy, and the dead do die again.

Omnia Sacramenta obſunt indigne tractantibus, proſunt tamen digne ſumentibus, ſicut & verbum Dei, *S. Auguſt. contr. epiſt. Parmen.*

He that giveth honour to a fool (ſaith *Solomon*) *is like him that bindeth a ſtone in a ſling*: ſo we read it; but ſo, it is not eaſie to tell the meaning. The vulgar Latin reads it, *As he that throws a ſtone into the heap of Mercury, ſo is he that giveth honour to a fool*; and ſo the Proverb is eaſie. For the Gentiles Prov. 26. 8.

tiles did of old worſhip *Mercury*, by throwing ſtones at him: now giving honour to a fool, is like throwing a ſtone at *Mercury*; that is, a ſtrange and unreaſonable act: for as the throwing of ſtones is againſt all natural and reaſonable way of Worſhip and Religion, and is againſt the way of honour; ſo is a fool as ſtrange and unfit a perſon to receive it. But when *Rabbi Manaſſes* threw ſtones at *Mercury*, in contempt and defiance of the image and the falſe God, he was queſtioned for idolatry, and paid his liberty in exchange for his outward worſhip of what he ſecretly hated; but by his external act he was brought to judgment, and condemned for his hypocriſie. This is the caſe of every one, that in a ſtate of ſin comes to the holy Sacrament; he comes to receive the bread of God, and throws a ſtone at him; he pretends worſhip, and ſecretly hates him, and no man muſt come hither, but all that is within him, and all that is without, muſt be ſymbolical to the nature and holineſs of the myſteries, to the deſigns and purpoſes of God. In ſhort, the full ſenſe of all this is expreſſed in the Canon-Law, in a few words. *A Sacrament is not to be given but to him that repents*: for there muſt no ſinful habit, or impure affection remain in that tabernacle, where God means to place his holy ſpirit. It is like bringing of a ſwine into the propitiatory; ſuch a preſence cannot ſtand with the preſence of the Lord. It is *Dagon* before the Ark; the *Schechinah*, the glory of the Lord will depart from that unhallowed place.

Cap. illud. diſt. 95. Non pœnitentibus iſtud infundi non poteſt quia Sacramenti genus eſt.

But becauſe the duty of Repentance, as it is a particular grace, is limited and affirmative, and therefore is determinable by proper relations and accidents, and there is a ſpecial neceſſity of repentance

pentance before the receiving of the Sacrament; we must inquire more particularly:

1. What actions or parts of repentance are necessary in our preparation to the receiving these Divine mysteries.

2. How far a penitent must be advanced in a good life, before he may come safely; and how far, before he may come with confidence.

3. What significations of repentance are to be accepted by the Church.

4. Whether in case the duty be not performed, may every Minister of the Sacrament refuse to admit the wicked person, or the imperfect penitent that offers himself, and persists in the desire of it.

SECT. III.

What actions of repentance are specially required in our preparations to the holy Sacrament?

THe particular actions of repentance, which are to be performed in their proper seasons, which cannot be always actual, because they have variety, and cannot be attended to altogether, all such particulars of repentance are then in their season, they have this for their opportunity. For it is an admirable wisdom of God, so to dispose the times and advantages of Religion, that by the

the solemnities of duty, our dispersions are gathered up, our wanderings are united, our indifferencies are kindled, our weariness is recreated, our spirits are made busie, our attention is called upon, our powers are made active, our vertues fermented: we are all called upon, and looked after, and engaged. For as it is in motion, and as it is in lines, a long and a streight progression diminishes the strength, and makes languishing and infirmity; but by doubling the point, or making a new Centre, the moving body gathers up his parts and powers into a narrower compass, and by union, as by a new beginning, is rescued from weakness and diminution; so it is in the life of a Christian: When he first sets forth, he is zealous and forward, full of appetite, and full of holy fires; but when his little fuel is consumed, and his flame abates, when he goes on and grows weary, when he mingles with the world, and by every conversation is polluted or allayed, when by his very necessary affairs of life, he is made secular and interessed, apt to tend his civil regards, and to be remiss in the spiritual; by often and long handling of money, beginning too much to love it: then we are interrupted in our declining piety, we are called upon by Religion, and by the sacredness of this holy duty, are made to begin again, not to go back, but to be reenkindled.

Every time we receive the holy Sacrament, all our duties are summed up; we make new vows, we chastise our negligence, we mend our pace, we actuate our holy purposes, and make them stronger, we enter upon Religion, as if we had never done any thing before; we bring again our first penitential heats: and as when we pray, and pray long,

long, our devotion ſlackens, and our attention becomes trifling, and by wandring thoughts we are gone very far from the obſervation of the offices; the good man that miniſters, calls out to us, *Let us pray*; and then the wandring thoughts run home; then we are troubled that we have loſt ſo much of our prayers, as we have not attended to; then we begin again, and pray the more paſſionately, by how much we obſerve our ſelves to have been more negligent before. If God did not particularly call upon us by theſe Religious neceſſities, and ſtop us by the ſolemn return of the Sacrament, and ſtir up our fires, and remind us of our duty, and make actual ſeaſons and opportunities for actual and great attendancies on Religion, if God did not make ſome days, and ſome neceſſities, and ſome opportunities for Heaven; the Soul and her intereſt would not be at all regarded. For this life is the day for the body, and our needs do indeed require ſo much attendance, and imploy ſo much of our affections, and ſpend ſo much of our time, that it is neceſſary ſome abſtractions and ſeparations of time and offices be made.

Receiving the holy Sacrament, is like a Lock upon the waters, which makes them riſe higher, and begin a fuller ſtream, as from a new principle of emanation: So that the repentance which is the duty of our life, and diſperſed over all the parts and periods of it, like the waters in the firſt creation upon the face of the whole earth, is gathered together againſt the day of the Lords Communion, as into a boſome and congregation of penitential waters. * Then you are to mourn for your ſins, and to reſolve againſt them; then you are to remember what vows you have already made and broken, how often you have prevaricated

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cated in your duty, and by what temptation you are uſed to fall: then you are to renew the ſtrength of your purpoſes, to fortifie your tendereſt part, and to cut off all advantages from the enemy; then you muſt prune your Vine, and make the branches bleed; then the Bridegroom comes, and you muſt trim your lamp, and adorn it with the culture of Religion; that is, againſt the day of Communion, you muſt ſum up all the parts of your repentance; for the Sacrament is a ſummary of all the myſteries, and all the duty of the whole Religion of a Chriſtian. But Baptiſm and the holy Euchariſt do nothing for us, unleſs we do good works, and perfect them with a conjugation of holy duties, bringing forth fruits meet for repentance.

——ehodes trunci reſecentur ut inde
Exeat in cœlum ramis felicibus arbor.

Parum eſt baptizari, & Euchariſtiam accipere, niſi quis factis & opere perficiat. S *Cyprian.*

But our enquiry muſt be yet a little more particular.

There are ſome actions of repentance which muſt be finiſhed and made perfect, before we receive the holy Communion: and there are ſome which will be finiſhing all our life. Concerning the firſt, the queſtion is, which they are, and what muſt be done concerning them. Concerning the ſecond, we are to inquire how far we muſt have proceeded in them, before he may communicate.

Thoſe parts of repentance which muſt be finiſhed before we approach the bleſſed Sacrament, are theſe.

1. We muſt have renounced, perfectly renounced all affections to ſin, and firmly purpoſe to amend all, to ſin no more, to lead a new life in all

all ſolid and material practices of virtue. This we learn from *Origen*, [*We eat the bread wich is made a holy thing, and which ſanctifies and makes holy all them, who uſe it with holy and ſalutary purpoſes*] and deſigns of living holily: not by a ſolemn and pompous profeſſion only, but with a real and hearty reſolution, reſolving not to ſay ſo, and be a fool; but to ſay ſo, becauſe indeed we mean ſo; not to profeſs it becauſe it is the cuſtom of Chriſtians, and the expectation of the ſolemnity, but becauſe we intend really to be quit of the ſin for ever. Now concerning our purpoſes of amendment, theſe things are to be taken care of.

Ἄρτος ἐστὶν ὁμῶς γινόμενος ἅγιόν τι καὶ ἁγιάζον τοὺς μετὰ ὑγιοῦς προθέσεως αὐτῷ χρωμένους. *Lib. 8. adverſ. Celſum.*

1. That they be made prudently, attentively, ſincerely, and with intuition upon a credible, poſſible, and deſigned effect. For there are ſome that make vowes (purpoſes I cannot call them) which they believe impoſſible to keep, and no man can wiſely purpoſe ſuch things, of which he hath ſuch belief: but they believe themſelves inevitably engaged to commit a ſin, and yet as inevitably engaged to ſay they will not. The Greeks tell of a famous Fool among them, her Name was *Acco*, who when ſhe ſaw her ſelf in a Glaſs, would diſcourſe as wiſely as ſhe could to the other woman, and ſuppoſed her own ſhadow to be one of her Neighbours; with whom ſometimes ſhe had great buſineſs, but always huge civilities; onely ſhe could never agree which of them ſhould go away firſt, or take the upper hand. Such wiſe reſolvers are ſome perſons; they take the ſhadow of it for a ſubſtance, and pleaſe themſelves by the entertainment of the images of things, and think that the

outside, and the words of a promise are the only thing that God requires; they and their promises do not know which shall go away first; the resolution quickly dies, and the man presently after; but the sin lives and abides there still, and will do so for ever. Cast about and see; have you promised what you are likely to perform, and do you intend it in good earnest never to consent to a sin, in no circumstance, and for no argument, and by no temptation? For he that resolves never to commit, that which he knows he shall commit, is like him, who resolves he will never die; his vain resolution sets not his death back one hour. It is hypocrisie and lying to say it before God, and it is folly and madness to pretend that we will do it, to our selves. But of this I have already spoken*.

* Chap. 2. Sect. 3.

2. He that in his preparation to the holy Communion, purposes to live a holy life, must not judge of the goodness of his purposes by the present intendment, but by the consequent performance. He must not think it is well yet, because many good purposes are broken by temptations, disordered by supervening accidents, frustrated by impotency, and laid aside by purposes to the contrary; such which *Plutarch* compares to windy eggs, which though they look fairly, yet produce no birds. Now by this consideration, it is not intended, that a man must defer his Communion till he hath fully performed all his purposes of a holy life, for then he should never Communicate till he dies: but by this we are advised to make such inquiry, and to use such cautions, and to require such indications of the reality of our purposes, as becomes wise, interested, and considering persons, who are undone if they be deceived, and receive dammage by the prophane and unholy usages

Ἀπλῶ τινὰ καὶ ἄψυχα ἀποτελέσματα. See Great Exemplar, Part 2. Sect. 12. n. 34.

uſages of the Divine Myſteries, if they were cozen'd and abus'd themſelves in the ſincerity and efficacy of their preparatory purpoſes. *Plato* tells, that *Alcibiades* did ſometimes wiſh *Socrates* had been dead, becauſe he was aſhamed to ſee him, for that he had not kept the promiſes, which he had ſo often made to him. If we, who often have communicated, do find that the purpoſes of reformation, which we have formerly made proved ineffective; if we perceive that we have begged pardon for our luſt, and yet ſtill remain under the power of the paſſion; if we have deplored our pride, and yet cannot endure to have others preferred before us; if we have reſolved againſt our haſty angers, and yet after the Communion find our peeviſhneſs to return as often *, and to abide as long, and ſtill to forrage and to prevail, we are like thoſe fooliſh birds, who having conceived by the wind, lay their eggs in the ſand, and forget the place, and the waters waſh them away.

* Talis menſæ fuiſti particeps, & cum omnibus deberes eſſe mitior, & clementior, & par Angelis fuiſti omnium crudeliſſimus. Guſtaviſti ſanguinem Dominicum, & ne ſic quidem fratrem agnoſcis. St. *Chryſ. ſt. homil. 27 in Corinth.*

In ſuch caſes as theſe ſomething more muſt be done beſides making reſolutions. Let every man make ſome experiment of himſelf, and give ſome inſtances of performance, and get ground of his paſſion, and make no great haſte to paſs inſtantly to the holy Communion; you may more ſafely ſtay one day longer, than paſs on one *minute* too ſoon: but be ſure of this, the fierce ſaying of a few warm and holy words is not a ſufficient preparation to theſe ſacred Myſteries, and they, who upon ſuch little confidences as theſe have haſtned hither, have afterwards found cauſes enough to deplore their profane follies and preſumptions,

——accipimus ſacrâ data pocula dexrra
Quæ ſimul arenti ſitientes hauſimus ore
Et pudet & referam; proverbis edere cepi
Murmur, & in terram, toto procumbere vultu. *Metamorph.* 15.

ſumptions, for they ſee, when they have eaten the Sop, they go out to ſin againſt the Lord; as ſoon as the ſacred Calice hath refreſhed their lips, they diſhonoured God with their mouths, and retain their affections here below faſtned to earth and earthly things.

This is it that makes our Communion have ſo little fruit. Men reſolve to be good, and then Communicate; they reſolve they will hereafter, but they are not yet, and yet they will Communicate; they reſolve, and think no more of it, as if performance were no part of the duty and the obligation. In ſuch caſes it is not good to be haſty; for a little ſtay will do better than twenty arguments to inforce your purpoſe; You muſt make new reſolutions and re-inforce your old; but if you have already tried, and have found your purpoſes to be eaſily untwiſted, and that, like the Scenes at Maſques, they were only for that ſhow, to ſerve at that ſolemnity, learn to be more wary and more afraid the next time. The firſt folly was too bad, but to do ſo often is intolerable. But here are two Caſes to be reſolved.

Proinde quicquid eſt, da ſpatium & tempus tibi,
Quod ratio nequit, ſæpe ſanavit mora.

Queſt. I.

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But of what nature and extent muſt our preparatory reſolution be? Muſt we reſolve againſt all ſin, or againſt ſome kinds only? If only againſt ſome ſorts, then we are not clean all over. If againſt all, then we find it impoſſible for us to perform it: And then either it is not neceſſary to reſolve, or not neceſſary to perform, or not neceſſary to Communicate.

I anſwer; it is one thing to ſay, I ſhall never fall, I ſhall never be miſtaken, I ſhall never be ſurpris'd, or I ſhall never ſlacken my watchfulneſs and attention, and another thing to reſolve againſt the love and choice of every ſin. It is not always in our powers to avoid being ſurpriſed, or being deceived, or being dull and ſleepy in our carefulneſs and watches. Every good and well-meaning Chriſtian cannot promiſe to himſelf ſecurity; but he may be tempted, or over preſſed with a ſudden fear when he cannot conſider, and be put ſometimes to act before he can take counſel: and though there is no one ſin we do but we do it *voluntarily*, and might eſcape it, if we would make uſe of the grace of God; yet the inference cannot run forth to all: we cannot therefore always eſcape all; any one we can, but not every one. The reaſon is becauſe concerning any one if we make a queſtion, then we can and do deliberate, then we can attend, and we can conſider, and ſummon up the arts and auxiliaries of *Reaſon* and *Religion*, and we can hear both ſides ſpeak: and therefore we can chuſe: for he that can deliberate, can take either ſide; for if he could not chuſe when he hath conſidered which to chooſe,

he were more a fool in considering, than by any inconsideration in the world: for he not only does unreasonably by sinning, but he considers unreasonably and to no purpose, since his consideration cannot alter the case. Certain it is, by him that can consider, every sin can be avoided: But then, this is as certain, that it is not possible always to consider; but surprise and ignorance, haste and dulness, indifference and weariness, are the entries at which some things that are not good will enter; but these things, are such, which by how much they are the less voluntary, by so much they are the less *imputed*.

Thus therefore, he that means to communicate worthily, must resolve against every sin, the greatest and the least; that is, 1. He must resolve never to commit any sin, concerning which he can deliberate. And 2. He must resolve so to stand upon his guard, that he may not frequently be surprised; he must use prayer against all, and prudent caution in his whole conversation, and all the instruments of grace for the destruction of the whole body of sin: and though in this valley of tears there are but few so happy souls as to triumph over all infirmities, we know of none; and if God hath any such on earth, they are peculiar jewels, kept in undiscerned cabinets; yet all that intend to serve God heartily, must aim at a return to that state of innocence, to the possibility of which Christ hath as certainly recovered us, as we lost it by our own follies, and the sin of *Adam*: that is, we must continually strive, and every day get ground of our passions, and grow in understanding and the fear of God, that we be not so often deluded, nor in so many things be ignorant, nor be so easily surprised, nor so much complain

of

of our weakneſs, nor the imperfection of our actions be in ſo many inſtances unavoidable. But in the matters of choiſe, in voluntary and deliberate actions, we muſt reſolve not to ſin at all. In theſe things we muſt be more than conquerors.

2. He that intends worthily to communicate, before his coming, muſt quit all his next and immediate occaſions * of habitual ſins, all thoſe ſtates of evil, by which ſo long as he dwells he cannot ſtand uprightly. For to reſolve againſt all ſin, and yet to retain that temptation, which hath been to this time ſtronger than all our reſolutions, is to abide in the midſt of a torrent, againſt which you cannot ſwim, and yet reſolve never to be drown'd *. There is no dallying in this caſe: He that will not throw out the bond-woman and her ſon, he that will ſtill retain the concubine, let him reſolve what he will, and will what he is commanded, and profeſs what he purpoſes; his profeſſion is nothing but words, and his reſolutions will prove as unſtable as the thinneſt air, which is not able to ſupport a fly, unleſs with her wings ſhe fans it into an accidental thickneſs.

* Invitat autem pauperes, debiles, cæcos, ut oſtendatur quod nulla debilitas corporis excludit à regno, rariuſque delinquat cui deſit illecebra peccandi. St. *Ambroſe.*

* Qui proponit ſibi, & dicit habere volo, quod vincam: hoc eſt, vivere deſidero, & volvo ſub ruina. *Auguſt. de ſingul. Cleric.*

This may ſeem the hardeſt commandment of Chriſtianity; and Chriſt calls it a *cutting off the right hand, and plucking out the right eye*; as if it were the greateſt violence of the world. Indeed it is oftentimes a great inconvenience to our affairs and fortune: for it may be he, by whom we live, is he by whom we ſin; and we cannot eat but we muſt be in danger. If the caſe be ſo, it is indeed

Projice quæcunque cor tuum laniant, quæ ſi aliter extrahi nequirent, cor ipſum cum illis evellendum erat.

deed harder to leave the ſin; but yet the command of pulling out our eye is not the hardneſs, but is an act of eaſineſs, and an inſtrument of facilitation: For firſt, it muſt be remembred, that it is a queſtion of ſouls, and no intereſt can be laid in balance againſt a ſoul; it is moments againſt eternity, money againſt heaven, life eternal againſt a little penſion: And therefore this precept of pulling out the right eye is very eaſie, when it is made the price or inſtrument of avoiding eternal torments: A man had better pull his heart out, than nurſe a luſt, by which he ſhall die for ever.

But then next to this it is conſiderable, that this precept of putting out the right eye, that is, removing the next occaſion of ſin, is ſo far from being an hard commandment, that it is perfectly complying with our infirmities, and a ſecuring of our greateſt intereſts; by this he conducts us tenderly, becauſe we have no ſtrength. For if Chriſt had done as *Xenocrates* in *Valerius*, and commanded his Diſciples to dwell in danger that they might triumph more gloriouſly, we had reaſon to ſuſpect our ſelves, and to tremble under the load of the impoſition; but Chriſt knew it would never conſiſt with our ſafety, and never conduce to his Fathers glory; therefore Chriſt bids us to avoid the occaſion. He would not have weak and amorous perſons to converſe with fair women, that make weak eyes, and by the eyes wound the heart of a fooliſh man. For as *Trithemius* obſerves, good Angels never appeared in the likeneſs of women, they are tempters and temptations: and therefore becauſe of the danger Chriſt would not have us look; unleſs we can do it with ſafety, we muſt not be in their company. And therefore as God gave us legs and hands in great kindneſs, yet we

Ἀλγηδόνες ὀφθαλμων.

give

give money to have them cut off when they endanger the whole body: ſo muſt we quite cut off the advantages of our eſtate, and the pleaſures of our life, rather than die eternally. There is no other variety but this; if we be tempted in our ſtate of life or of ſociety, we muſt do violence to our fortune or our will: But the particulars of the caſe are theſe.

1. If it be eaſie to quit the occaſion, do it leſt you be tempted; for it is worth ſome pain to be ſecured in the queſtion of your ſoul. When *Alcibiades* was ſent for from *Sicily* to *Athens* to be tried for his life, he hid himſelf, and left this anſwer to be ſent. It is better to decline a trial, than to eſcape from under it: And ſo it is here: It is glorious to eſcape, but it is the ſafer way not to put it to the venture; and therefore when you can, decline the trial; for he that reſolves to live, and yet will live under the ruines of a falling houſe, is but little better than a fool.

Κρεῖσσον φυγεῖν, ἢ ἀποφυγεῖν δίκην.

2. If it be difficult to part with the tempting occaſion of your ſin, then conſider whether you can dwell with it, and yet not ſin; if you can, you may; for if you neither love your danger, nor can eaſily part with it, it is ſufficient that by plain force you reſiſt it.

3. But if by ſad experience you have learned your own weakneſs, and that as long as you dwell near the Furnace, you are ſcorched with the flames, no intereſt in this world muſt make you loſe your hopes of the other. It is not good to walk by a bank-ſide, or to play in the hollow ſeat of an Aſp. *He that hath eſcaped often, is not ſecure; but he that hath already ſmarted under the Calamity, hath not ſo much left

left him to alleviate the evil, as the miſerable excuſe of, *I did not think it*; for he hath found that it was ſo dangerous. But therefore he muſt decline no trouble * that he may ſave his ſoul; and that eſtate is well ſpent that ſecures ſuch an intereſt. But if a man be afraid of his forehead, he muſt not gather honey from a Bee-hive: and in many caſes, if a man ſtands upon the matter of inconvenience, he muſt not pretend to be a ſervant of God. If you dwell in a temptation you are in danger of eternal death, and to be ſecure againſt ſuch a danger, what danger is it which a wiſe man will not endure? All the glories of his Father could never have tempted *Phaethon* to have come near one of the horſes of the Sun after they had given him ſuch an horrid fall. When you have ſeen your ſelf overpowered by the temptation, come not near it any more; change your dwelling, let not one houſe hold you both, nor the ſame ſtars ever ſee you meet.

* Nemo ſe tuto periculis offerre jam crebro poteſt,
Quem ſæpe tranſit caſus, aliquando invenit. *Traged.*

* Nec quiſquam fruitur veris odoribus
Hyblæis apibus aut ſpoliat favos.
Si fronti caveat, ſi timeat rubos.

Nunquam periculum ſine periculo vincitur. *Senec.*

Vitaret cœlum *Phaethon* ſi viveret, & quos
Optavit ſtulte, tangere nollet equos.

But that this muſt be done before you receive the bleſſed Sacrament is therefore affirmed; becauſe no man can reſolve againſt all ſin, unleſs he be ſtronger than his temptation, or fly from it. But he that chooſes to dwell with the next and proper opportunity of ſin; either he directly loves the ſin, or by interpretation he loves not God, who will not for his ſervice ſuffer the inconvenience of leaving his Miſtreſs, or venture the favour of his Patron, or is afraid to grieve his tempter, or will at no hand ſuffer the diminution of his fortune. It

It may be deferred upon the ſame terms, upon which it can be quite omitted: that is; when upon any ſure account we are impregnable againſt it; but you know not that, when you muſt fly away directly. If you cannot with water quench your fire, take the wood from under it. I only add one general advice which will fit all ſorts of perſons that deſire truly to ſerve God and to arrive at an excellent ſtate of virtue; Although they live in the world and are engaged by their duty and relations to many ſecular divertiſements, yet as they muſt do what they can to change theſe into Religion and into ſome good thing one way or other; ſo by theſe difficulties and divertiſements, they will find it to be impoſſible that they ſhould do any thing that is greatly good; unleſs they cut off all ſuperfluous company, and viſits and amuſements. That which is neceſſary is too much, and if it were not neceſſary it would not be tolerable, but that which is more than needs, is a mill-ſtone about the neck of Religion, and makes it impoſſible to be excellently virtuous.

Queſt. II.

But is he that intends to communicate bound to quit all thoſe occaſions of ſin, by which himſelf was tempted, and did fall, and dye?

1. I anſwer, that is impoſſible he ſhould. If you live in delights your chaſtity is tempted; your humility is aſſaulted by receiving honour; your Religion by much buſineſs: your truth by much talk; your charity by living in the world; and yet we muſt not haſten out of it, nor ſwear eternal ſilence, nor lay aſide all our buſineſs nor quit our St. Bernard.

our preferment and honourable imployment, nor refuſe all ſecular comforts, and live in pains that we may preſerve theſe reſpective graces, and yet ſomething we muſt do; ſome occaſions muſt be quitted before we communicate. To that therefore the anſwer is certain and indiſputable; that the occaſion that is immediate to the ſin, muſt be quitted in that which it does miniſter to ſin. A woman is not bound to ſpoil her face, though by her beauty ſhe hath fallen: becauſe her beauty was not the immediate cauſe; it was her ungarded converſation, and looſer ſociety; the laying her treaſure open, or her wanton comportment. For beauty will invite a noble flame, as ſoon as kindle a ſmoaking brand; and therefore the face may be preſerved and the chaſtity too, if that be removed, which brings the danger and ſtands cloſer to the ſin.

2. When *Dionyſius* of *Sicily* gave to *Ariſtippus* five Attick talents, he and his ſervant dragged them home upon their backs: but finding himſelf too glad of his money, he threw it into the Sea, as ſuppoſing the money to be the tempter, and no ſafety to be had, as long as it was above the water. If he had thought right, he had done right: if he would not have cured his covetouſneſs and kept the money, he had done well to part with it; but it may be he might have been as ſafe, and yet wiſer too. But the reſolution is this. In this queſtion diſtinguiſh the next occaſion from that which is farther off; and we are bound to quit *that* not *this*, becauſe the virtue may be ſecured without it. A man may very well live in the world, and yet ſerve God; and if he be hindered by the world, it is not directly that, but ſomething elſe by which the cure muſt be effected,

fected, but if nothing elſe will do it, then there is no diſtinction, no difference between the neareſt occaſion and that which is farther off: for they muſt be all quitted: the face muſt be diſordered, the beauty ſullied, the money thrown away, the world renounced, rather than God be provoked to anger, and thy ſoul ruined by thy inevitable ſin.

3. He that comes to the holy Sacrament muſt before his coming ſo repent of his injury, of his rapine, of his ſlander, or what ever the inſtance be, that before he Communicates he make actual reſtitution, perfect amends, intire ſatisfaction, and be really reconciled to his offended brother. This is to be underſtood in theſe caſes.

1. If the injury be remaining and incumbent on thy brother: for it is not fit for thee to receive benefit by Chriſts death, ſo long as by thee thy Brother feels an injury. Thou art unjuſt ſo long as thou continueſt the wrong: and if the evil goes on, the repentance cannot: No man that repents does injure any man; and this Euchariſtical ſacrifice will never ſanctifie *any man unleſs he have the holy ſpirit of God, neither will the Lord bring advantages or give him bleſſing conſequent to theſe ſolemn prayers, if he hath already injured the Lord, or proceeds to do injury to his brother.* There is no repentance unleſs the penitent, as much as he can, make that to be undone which is done amiſs; and therefore becauſe the action can never be undone, at leaſt undo the miſchief; untie the bands of thy neighbours arms, do Juſtice and Judgment; that's repentance; reſtore the Pledges;

Quando nec oblatio ſanctificare illic poſſit ubi ſpiritus ſanctus non ſit, nec cuiquam Dominus per ejus orationes & preces profit, qui Dominum [vel fratrem] violavit. St. *Cyprian Epiſt.* 63.

Ezek. 18. 19.

Pledges; give again that you had robbed, ask pardon for thy injury, return to peace, put thy neighbour if thou canſt into the ſame ſtate of good from whence by thy ſin he was removed. That's a good repentance that bears fruit, and not that which produces leaves only. When the Heathen gods were to chooſe what trees they would have ſacred to them, and uſed in their Feſtivals; *Jupiter* choſe the Oak, *Venus* the Myrtle, *Apollo* loved the Laurel, but wiſe *Minerva* took the Olive. The other trees gave no fruit; an uſeleſs apple from the Oak, or little berries from the Laurel and Myrtle; but beſides the ſhow, they were good but for very little: but the Olive gives an excellent fruit, fit for food and Phyſick, which when *Jupiter* obſerved he kiſſed his daughter, and called her wife: for all pompouſneſs is vain, and the ſolemn Religion ſtands for nothing, unleſs that which we do, be profitable and good for material uſes. *Cui bono?* To what purpoſe is our repentance? Why do we ſay we are ſorrowful? What's that? *Nollem factum*, I wiſh I had never done it, for I did amiſs. If you ſay as you think, make that it ſhould be no more; do no new injury, and cut off the old. Reſtore him to his fame, to his money, to his liberty, and to his loſt advantages.

Oliva nobis propter fructus eſt gratior.

2. But this muſt ſuppoſe, that it is in thy power to do it. If it be in thy power to do it, and thou doeſt it not, thou canſt not reaſonably pretend that thou art ſo much as ſorrowful. For what repentance is it which enjoys the pleaſure and the profit of the ſin, that reaps the pleaſant fruits of it, that eats the revenues,

Si res aliena propter quam peccatum eſt, cum reddi poſſit, non redditur, non agitur pœnitentia ſed fingitur; ſi autem non veraciter agitur, non remittitur peccatum, niſi reſtituatur oblatum; ſed, ut dixi, quum reſtitui poteſt. S. *Auguſt. ad Marcellin.*

venues, that gathers the grapes from our neighbours vine, that dwells in the fields of the fatherleſs, and kneads his bread with the infuſion of the widdows tears? The Snake in the Apologue crept into the holy Phial of ſacred oyl, and lick'd it up, till ſhe ſwell'd ſo big, that ſhe could not get forth from the narrow entrance, but ſhe was forced to refund it every drop, or ſhe had there remained a priſoner for ever. And therefore tell me no more thou art ſorry for what thou haſt done: if thou retaineſt the purchaſe of thy ſin, thou loveſt the fruit of it, and therefore canſt not curſe the tree. Thou didſt never love the ſin for it ſelf without the profit, and therefore if thou didſt love that, thou loveſt the ſin as much as ever; neither more nor leſs, but thou art ſtill the ſame man.

Quod inveniſti & non reddidiſti, rapuiſti; quantum potuiſti, feciſti, qui alienum negat, ſi potuit, tollit. St. *Aug. de verb. Apoſt.*

Queſtion III.

But can it in no caſe be lawful to put off our reſtitution or reconciliation with our Brother? Is it not ſufficient to reſolve to do it afterward, and in the mean time to receive the Sacrament? For if the heart be peaceful, and the mind be juſt, the outward work may follow in its due time, and all be well enough.

I anſwer, That a man is not tied in that Mathematical inſtant in which he remembers his injuſtice, to go and make reſtitution. He is not tied to go out of the Church, or to riſe at midnight, or to leave his meat, as *Tobit* did to go and bury the dead; unleſs there be danger, that if he do not do it then, it ſhall never be done at all:

all: For in this case, he must do it, whether it be convenient or inconvenient, whether it be seasonable or not: But every man is bound to do it as soon as he morally can, and he must go about it, as he does about other actions in which he is mightily concerned. If a man did diligently examine himself, and yet thought not of the obligation (though that can hardly be supposed; yet if it be so, and he did not think of it) till he were kneeling before the holy Table, then it were sufficient to resolve to do it speedily after, because he cannot without scandal remove and go forth, but without prejudice to his brother he can stay till next day: If he enquired diligently, and had a mind ready to do every thing, which he could learn to be his duty, there was no unworthiness in him to hinder him from coming; and this cannot be prejudiced by a new and sudden discovery, if it be entertained with the same justice and readiness of mind. But else; what you can learn in these cases ought to be done at all must be done before the Communion, if we can: that is, there must be no let in the will, no imperfect resolution, no indifference of affections to it, if it can be done before, it must. For so said our blessed Saviour, *If at the Altar thou remembrest, go and be reconciled.* That is, if thou art not reconciled, if thou art not in charity, or if thou beest in thy heart still injurious, and hast not a just and a righteous soul, go even from before the Altar; but if thou hast a real charity, and hast done the duties of these graces by a moral diligence; you may come; and a sudden remembrance of an undiscovered obligation need not to expose thee to the reproach of sudden departure: provided I say always that thou wert indeed

indeed truly reconciled, and truly charitable. For by our Lords expreſs command you muſt at no hand offer till thou haſt been in charity: till thou haſt forgiven, or till thou do'ſt ceaſe to hate, till thou beeſt *reconciled*, that's our Saviour's words; for it is the inward grace which thou art tied to in all circumſtances, and therefore in that; but to the outward, ſomething elſe may be neceſſary, and fit to be conſidered. Nothing can hinder thee from charity, in any circumſtances whatſoever; from preſent or actual reſtitution, many things may, and yet thou be innocent; but if thou beeſt an angry perſon, or an unjuſt, or malice be upon thy heart, or injuſtice upon thy hand, let not thy hand be upon the Altar, nor thy heart upon the Sacrament. If thy Brother hath ought againſt thee, I know not, why thou ſhouldeſt make haſte to receive the Sacrament; make haſt to be reconciled: There is haſte of this, there is no ſuch haſte of the other, but thou muſt yet ſtay, till thou haſt done thy duty.

Only remember this, every deferring of it is ſome degree of unwillingneſs to do it; and therefore it is not good to truſt thy own word, till thou haſt ſerved thy own end. After thou haſt received, thou wilt think that there is leſs need than before, and therefore thou wilt make leſs haſte. For what a religious man ſaid in the caſe of a dying perſon, is alſo in proportion true of him who is to Communicate, *He that will not reſtore preſently, if he can, is not to be abſolved, is not to be communicated, although he promiſe reſtitution.* Becauſe it cannot be likely that he intends it heartily, that puts it off longer then the day of its extreme, or the day of its poſitive neceſſity. Let us not de-

Qui tarde vult diu noluit.

ceive our ſelves: of all the things in the world the holy Sacrament was never intended to give countenance to ſinners, or palliation of a ſin; warranty or colour, excuſe, or perpetuity.* There is a hard expreſſion in the Prophet, *They have filled the Land with Violence; and have returned to provoke me to anger, and lo, they put the branch to their noſe, and behold they are as mockers*; ſo the Lxx. read it; but make no mention of putting the branch to their noſe. *Theodotian* puts them both together: *they hold out the branch like mockers*; and to this *Symmachus* gives yet a little more light, They lifted up the branch, making a noiſe like them that mock with their noſes. But this interpretation is ſomething hard; there is yet an eaſier, and that which makes theſe words pertinent to our preſent duty, and a ſevere reproof to them who come to this holy ſervice of God, not with the love of ſons, and the duty of Servants, but with the diſaffection of enemies. The carrying of branches in the ſuperſtition of the *Gentiles* and the cuſtom of the *Jews* was a ſign of honour. Thus they carried the Pine-tree before the ſhepherd's God: they gave the Cypreſs to *Sylvanus*, and the Abricot-tree to *Iſis*; and the branches of Palmes the Jews did carry before our bleſſed Saviour, and this is it that God complains of; They carried branches as if they did him honour; but they held them to their noſes like mockers: that is, they mocked him ſecretly when they worſhiped him publickly; they came with fair pretences and foul hearts; their ceremony was religious all over, but their lives were not

Ezek. 8. 17.

Καὶ ἰδὲ αὐτοὶ ὡς μυκτηρίζοντες.

Καὶ ἰδὲ αὐτοὶ ἐκτείνουσι τὸ κλῆμα ὡς μυκτηρίζοντες.

Καὶ ὡς ἀφιέντες εἰσὶν ἦχον, ὡς ᾄδοντα διὰ τῆς μυκτήρων ἑαυτῶν.

not answerable. The difficulty came from the homonymy of the Hebrew word, which signified a *Branch* and a *Noise*; and it will be as difficult to distinguish an Hypocrite from a Communicant, unless we really purpose to live better, and do so; unless we leave the next occasions to sin, and do justice and judgment, and cease to do evil, and cause that my Brother shall no longer feel the evils of my injustice, and of my foolish crimes. הזמיח

SECT. IV.

How far we must have proceeded in our general Repentance, and emendation of our lives, before we Communicate?

TO this I answer, That *no man is fit to Communicate, but he that is fit to die*; that is, he must be in the state of grace, and he must have trimm'd his lamp; he must stand readily prepared by a state of repentance, and against a solemn time, he must make that state more actual, and his graces operative.

Now in order to this, it is to be considered, that preparation to death hath great latitude; and not only he is fit to die who hath attained to the fulness of the stature of Christ, to a perfect man in Christ Jesus; but every one who hath renounced his sin with heartiness and sincerity, and hath begun to mortify it. But in these cases of beginning,

or of infancy in Chriſt; though it be certain that every one who is a new creature, though but newly become ſo, is born of God, and hath life abiding in him, and therefore ſhall not paſs into condemnation: yet concerning ſuch perſons, the Rulers of Souls and Miniſters of Sacraments have nothing but a judgment of charity, and the ſentences of hope relating to the perſons; the ſtate is ſo little, and ſo allayed, and ſo near to the late ſtate of death from which they are recovering, that God only knows, how things are with them; yet becauſe we know that there is a beginning, in which new converts are truly reconciled, there is a firſt period of life, and as we cannot ſay in many caſes that *this is it*, ſo in many we cannot ſay, *this is not*; therefore the Church hopes well of perſons that die in their early progreſſions of piety, and conſequently refuſes not to give to them theſe Divine Myſteries. Whoever are reconciled to God, may be reconciled to the Church, whoſe office it is, only to declare the Divine Sentence, and to adminiſter it, and to help towards the verification of it.

But becauſe the Church cannot be ſurer of any perſon that his ſins are pardoned, that he is reconciled to God, that he is in the ſtate of grace, that if he then dies he ſhall be ſaved, than a man himſelf can be of himſelf, and in his own caſe, which certainly he knows better than any man elſe; and that our degrees of hope and confidence of being ſaved when it is not preſumption, but is prudent and reaſonable, does increaſe in proportion to our having well uſed and improved Gods grace, and inlarges it ſelf by our proportions of mortification and ſpiritual life; and every man that is wiſe and prudent, abides in fears and uncertain thoughts,

thoughts, till he hath gotten a certain victory over all his ſins; and though he dies in hope, yet not without trembling, till he finds that he is more than conqueror; therefore in proportion to this addreſs to death, muſt alſo be our addreſs to the holy Sacrament. For no man is fit to die, but he that can be united unto Chriſt; and he only that can be ſo, muſt be admitted to a participation of his body and his blood. It is the ſame caſe, in both we dwell with Chriſt; and the two ſtates differ but in degrees; it is but a paſſing from Altar to Altar, from that where the Miniſter of the Church officiates, to that where the head of the Church does intercede.

There is this onely difference, there may be ſome proportions of haſt to the Sacrament, more than unto death, upon this account, becauſe the reception of the Sacrament in worthy diſpoſitions does increaſe thoſe excellencies, in which death ought to find us; and therefore we may deſire to communicate, becauſe we perceive a want of *grace*; and yet for the ſame reaſon we may at the ſame time be afraid to die, becauſe after that, we can receive no more; but as that finds us, we ſhall abide for ever. But he that fears juſtly, may yet in many caſes die ſafely; and he ſhall find, that his fears when he was alive, were uſeful to the caution and zeal and haſtineſs of repentance; but were no certain indication that God was not reconciled unto him. The beſt and ſevereſt perſons do in the greateſt parts of their ſpiritual life complain of their imperfect ſtate, and feel the load of their ſins, and apprehend with trembling the ſad conſequents of their ſins, and every day contend againſt them; and forget all that is paſt of good actions done, and

preſs forwards ſtill to more grace, and are as hungry as if they had none at all; and thoſe men, if they die, go to Chriſt, and ſhall reign with him for ever; and yet many of them go with a trembling heart, and though conſidering the infinite obliquity of them, they cannot over-value their ſins, yet conſidering the infinite goodneſs of God, and his readineſs to accept it, they under-value their repentance, and are ſafe in their humility, and in Gods goodneſs, when in many other regards they think themſelves very unſafe. Now ſuch men as theſe, muſt not be as much afraid to communicate, as they are afraid to die; but theſe and all men elſe, muſt not communicate till they be in that condition, that if they did die; it would go well with them: and the reaſon is plain; becauſe every friend of God dying ſo, is certainly ſaved; and he that is no friend of God is unworthy to partake of the table of the Lord.

But for the reducing the Anſwer of this Queſtion to practice, and to particular conſiderations: I am to adviſe theſe things.

1. Becauſe no man of an ordinary life, and a newly begun repentance ought haſtily to pronounce himſelf acquitted, and in the ſtate of grace, and in the ſtate of ſalvation, in this rule of proportion; we are only to take the judgment of charity, not of certainty, and what is uſually by wiſe and good men ſuppoſed to be the certain, though the leaſt meaſure of hopeful expectations in order to death, that we muſt ſuppoſe alſo to be our leaſt meaſure of repentance preparatory to the bleſſed Sacrament.

2. This meaſure muſt not be taken in the days of health and careleſneſs; but when we are

are either actually in apprehenſion, or at leaſt in deep meditation of death; when it is dreſſed with all ſuch terrors and material conſiderations, that it looks like the King of terrors, and at leaſt makes our ſpirits full of fear and of ſobriety.

3. This meaſure muſt be carefully taken without the allay of fooliſh principles, or a careleſs ſpirit, or extravagant confidences of perſonal predeſtination, or of being in any ſect; but with the common meaſures which Chriſtians take, when they weigh ſadly their ſins, and their fears of the Divine diſpleaſure; let them take ſuch proportions, which conſidering men rely upon when they indeed come to die; for few ſober men die upon ſuch wild accounts as they rely upon in talk and intereſt, when they are alive. He that prepares himſelf to death, conſiders how deeply God hath been diſpleaſed, and what hath been done towards a reconciliation; and he that can probably hope by the uſual meaſures of the Goſpel that he is in probability of pardon, hath by that learnt by what meaſures he muſt prepare himſelf to the holy Sacrament.

4. Some perſons are of a timerous conſcience, and apt to irregular and unreaſonable fears, and nothing but a ſingle ray from heaven can give them any portions of comfort; and theſe men never truſt to any thing they do, or any thing that is done for them; and fear by no other meaſures but by conſideration of the intolerable miſery which they ſhould ſuffer if they did miſcarry; and becauſe theſe men can ſpeak nothing, and think nothing comfortable of themſelves in that agony, or in that meditation, therefore they can make uſe of this rule by the proportions of that judgment of charity which themſelves make

of others; and in what caſes, and in what diſpoſitions they conclude others to die in the Lord; if they take thoſe or the like meaſures for themſelves and accordingly in thoſe diſpoſitions addreſs themſelves to the holy Sacrament, they will make that uſe of this rule which is intended, and which may do them benefit.

5. As there are great varieties and degrees of fitneſs to death, ſo alſo to the holy Sacrament; he that hath lived beſt, hath enough to deplore when he dies, and cauſes enough to beg for pardon of what is paſt, and for aids in the preſent need; and when he does communicate, he hath in ſome proportion the ſame too; he hath cauſes enough to come humbly; to come as did the Publican, and to ſay, as did the Centurion, *Lord, I am not worthy.* But he that may die with moſt confidence, becauſe he is in the beſt diſpoſitions, he may alſo communicate with moſt comfort, becauſe he does it with moſt holineſs.

6. But the leaſt meaſures of repentance, leſs than which cannot diſpoſe us to the worthy reception of the holy Myſteries, are theſe.

1. As ſoon as we are ſmitten with the terrors of an afflicted conſcience, and apprehend the evil of ſin, or fear the Divine Judgments, and upon that account reſolve to leave our ſin, we are not inſtantly worthy and fit to communicate. Attrition is not a competent diſpoſition to the bleſſed Sacrament; becauſe although it may be the gate and entrance of a ſpiritual life, yet it can be no more unleſs there be love in it; unleſs it be contrition, it is not a ſtate of favor and grace, but a diſpoſition to it. He that does not yet love God, cannot communicate with Chriſt; and he that reſolves againſt ſin out of fear only, or temporal

poral regards, hath given too great teſtimony that he loves the ſin ſtill, and will return to it, when that which hinders him ſhall be removed. Faith working by charity is the wedding garment; and he that comes hither not veſted with this, ſhall be caſt into outer darkneſs. But the words of St. *Paul* are expreſs as to this particular, *In Chriſt Jeſus nothing can avail, but faith working by love*; and therefore without this, the Sacrament it ſelf will do no good; and if it does no good, it cannot be but it will do harm. Our repentance diſpoſing us to this Divine Feaſt, muſt at leaſt be contrition, or a ſorrow for ſins, and purpoſes to leave them, by reaſon of the love of God working in our hearts. Gal. 5. 6.

2. But becauſe no man can tell, whether he hath the love of God in him, but by the proper effects of love, which is keeping the Commandments; no man muſt approach to the holy Sacrament upon the account of his mere reſolution to leave ſin: until he hath broken the habit, until he hath caſt away his fetters, until he be at liberty from ſin: and hath ſhaken off its laws and dominion, ſo that he can ſee his love to God entring upon the ruines of ſin, and perceives that Gods Spirit hath advanced his Scepter, by the declenſion of the ſin that dwelt within; till then he may do well to ſtand in the outward Courts, leſt by a too haſty entrance into the Sanctuary, he carry along with him *the abominable thing*, and bring away from thence the *intolerable ſentence* of condemnation. A man cannot rightly judge of his love to God, by his acts and tranſports of fancy, or the emanations of a warm paſſion; but by real events and changes of the heart. The reaſon is plain, becauſe every man hath firſt loved ſin,

ſin, and obeyed it, and until that obedience be changed, that firſt love remains, and that is abſolutely inconſiſtent with the love of God: an act of love, that is, a loving ejaculation, a ſhort prayer affirming and profeſſing love, is a very unſure warrant for any man to conclude, that his repentance is indeed contrition, for wicked perſons may in their good intervals have ſuch ſudden fires; and all men that are taught to underſtand contrition to be a ſorrow for ſins, proceeding from the love of God, and that love of God to be ſufficiently ſignified by ſingle acts of loving prayer, can eaſily by ſuch forms and ready exerciſes fancy and conclude themſelves in a very good condition at an eaſie rate. But contrition is therefore neceſſary becauſe attrition can be but the one half of repentance; it can turn us away from ſin, but it cannot convert us unto God; that muſt be done by love, and that love, eſpecially in this caſe, is manifeſtly nothing elſe but obedience: and until that obedience be evident and diſcernable, we cannot pronounce any comfort concerning our ſtate of love; without which, no man can ſee God, and no man can taſte him or feel him without it.

3. A ſingle act of obedience in the inſtance of any kind, where the ſcene of repentance lies, is not a ſufficient preparation to the holy Sacrament, nor demonſtration of our contrition: unleſs it be in the caſe of repentance only for ſingle acts of ſin. In this caſe to oppoſe a good to an evil, an act of proportionable abſtinence to a ſingle act of intemperance, for which we are really ſorrowful, and (as we ſuppoſe) heartily troubled, and confeſs it, and pray for pardon, may be admitted as a competent teſtimonial, that this ſorrow is real, and this

this repentance is contrition; becauſe it does as much for virtue, as in the inſtance it did for vice: always provided, that whatſoever aggravations or accidental grandeurs were in the ſin, as *ſcandal*, *deliberation*, *malice*, *miſchief*, *hardneſs*, *delight*, or *obſtinacy*, be alſo proportionably accounted for in the reckonings of the repentance. But if the penitent return from a habit or ſtate of ſin, he will find it a harder work to quit all his old affection to ſin, and to place it upon God intirely; and therefore he muſt ſtay for more arguments than one, or a few ſingle acts of grace; not only becauſe a few may proceed from many cauſes accidentally, and not from the love of God; but alſo becauſe his love and habitual deſires of ſin muſt be naturally extinguiſhed by many contrary acts of virtue; and till theſe do enter, the old love does naturally abide. It is true, that ſin extinguiſhed, not only by the natural force of the contrary actions of virtue, but by the Spirit of God, by aids from heaven, and powers ſupernatural; and Gods love haſtens our pardon and acceptation; yet ſtill, this is done by parts and methods of natural progreſſion, after the manner of nature, though by the aids of God; and therefore it is fit that we expect the changes, and make our judgment by material events, and diſcerned mutations, before we communicate in theſe myſteries, in which whoever unworthily does communicate, enters into death.

4. He that hath reſolved againſt all ſin, and yet falls into it regularly at the next temptation, is yet in a ſtate of evil, and unworthineſs to communicate; becauſe he is under the dominion of ſin, he obeys it, though unwillingly; that is, he grumbles at his fetters, but ſtill he is in ſlavery and bondage.

bondage. But if having resolved against all sin, he delights in none, deliberately chooses none, is not so often surprised, grows stronger in grace, and is mistaken but seldom, and repents when he is, and arms himself better, and watches more carefully against all, and increases still in knowledg; what ever imperfection is still adherent to the man unwillingly, does indeed allay his condition, and is fit to humble and cast him down; but it does not make him unworthy to communicate, because he is in the state of grace; he is in the Christian warfare, and is on Gods side; and the holy Sacrament, if it have any effect at all, is certainly an instrument or a sign in the hands of God to help his servants, to inlarge his grace, to give more strengths, and to promote them to perfection.

5. But the sum of all is this, He that is not freed from the dominion of sin, he that is not really a subject of the kingdom of grace, he in whose mortal Body sin does reign, and the Spirit of God does not reign, must at no hand present himself before the holy Table of the Lord; because, whatever dispositions and alterations he may begin to have in order to *pardon* and *holiness*, he as yet hath neither, but is Gods enemy, and therefore cannot receive his holy Son.

6. But because the change is made by parts and effected by the measures of other intellectual and spiritual changes, that is, after the manner of men, from imperfection to perfection by all the intermedial steps of moral degrees, and good and evil in some periods, *have but a little distance, though they should have a great deal*; and it is at first very hard to know whether it be *life or death*; and after that, it is still very difficult to know whether it be

health

health or ſickneſs: and dead men cannot eat, and ſick men ſcarce can eat with benefit, at leaſt are to have the weakeſt and the loweſt diet: and after all this, it is of a conſequence infinitely evil, if men eat this Supper indiſpoſed and unfit. It is all the reaſon of the world that returning ſinners ſhould be buſie in their repentances, and do their work in the field (as it is in the parable of the Goſpel) and in their due time *come home, and gird themſelves, and wait upon their Lord*; and when they are bidden and warranted, then to ſit down in the Supper of their Lord. But in this caſe, it is good to be *as ſure as we can*; as ſure as the Analogy of theſe Divine Myſteries require, and as our needs permit.

7. He that hath committed a ſingle act of ſin, a little before the Communion, ought for the reverence of the holy Sacrament to abſtain, till he hath made proportionable amends; and not only ſo, but if the ſin was inconſiſtent with the ſtate of grace, and deſtroyed or interrupted the Divine favor, as in caſes of *fornication, murder, perjury, any malicious or deliberate known great crime*, he muſt comport himſelf as a perſon returning from a habit or ſtate of ſin; and the reaſon is, becauſe he that hath loſt the Divine favor, cannot tell how long he ſhall be before he recovers it, and therefore would do well not to ſnatch at the portion and food of Sons, whilſt he hath reaſon to fear, that he hath the ſtate and calamity of Dogs, who are careſſed well, if they feed on fragments and crums that are thrown away.

Now this Doctrine and theſe cautions, beſides that they are conſonant to Scripture and the analogy of this divine Sacrament, are nothing elſe but what was directly the ſentiment of all the

beſt

beſt, moſt ſevere, religious and devouteſt ages of the Primitive Church. For true it is, the Apoſtles did indefinitely admit the faithful to the holy Communion; but they were perſons wholly enflamed with thoſe holy fires, which Jeſus Chriſt ſent from heaven, to make them burning and ſhining lights; ſuch which our deareſt Lord, with his blood ſtill warm and freſh, filled with his holy love; ſuch whoſe ſpirits were ſo ſeparate from the affections of the world, that they laid their eſtates at the Apoſtles feet, and took with joy the ſpoiling of their goods; ſuch who by improving the graces they had received, did come to receive more abundantly; and therefore theſe were fit to receive *the bread of the ſtrong* *. But this is no invitation for them to come who feel ſuch a lukewarmneſs and indifference of ſpirit and devotion, that they have more reaſon to ſuſpect it to be an effect of evil life, rather than of infirmity: for them who feel no heats of love but of themſelves; for them who are wholly immerged in ſecular affections and intereſts; for them who are full of paſſions, and void of grace; theſe from the example of the others may derive caution, but no confidence: ſo long as they *preſevered in the Doctrine of the Apoſtles*, ſo long they alſo did continue *in the breaking of bread* and ſolemn conventions for *prayer*: for to perſevere in the Doctrine of the Apoſtles ſignified a life moſt exactly Chriſtian; for that was the Doctrine Apoſtolical, according to the words of our Lord, *teaching to obſerve all things which I have commanded you.*

אכורים

Act. 2. 48.

Mat. 28.

And by this method the Apoſtolical Churches and their deſcendents did adminiſter theſe holy Myſteries; a full and an excellent teſtimony whereof

whereof we have in that excellent Book of Eccleſiaſtical Hierarchy commonly attributed to St. *Dionyſ.* *The Church drives from the Sacrifice of the Temple* [*meaning the divine Sacrament*] *ſuch perſons for whom it is too ſublime and elevated: Firſt thoſe who are not yet inſtructed and taught concerning the participation of the Myſteries: Next, thoſe who are fallen from the holy and Chriſtian ſtate,* [*meaning Apoſtates, and ſuch as have* renounced *their* Baptiſm, *or fallen from the grace of it, by a ſtate of a deadly ſin, or foulest crimes.*] *Thirdly they who are poſſeſſed with evil ſpirits: And laſtly, thoſe who indeed have begun to retire from ſin to a good life, but they are not yet purified from the phantaſms and images of their paſt inordinations, by a divine habitude and love, with purity and without mixture. And to conclude, they who are not yet perfectly united unto God alone, and to ſpeak according to the ſtyle of Scripture, they who are not entirely inculpable and without reproach.* And when St. *Soter* exhorted all perſons to receive upon the day of the inſtitution, or the Veſpers of the Paſſion, he excepted thoſe who were forbidden, becauſe they had committed any grievous ſin.

Οἱ δ' ἐναντίας μὲν ἀπόστασιν ζωῆς, ὅπως ἂν καὶ τὴν φαντασιῶν αὐτῆς ἕξει καὶ ἕρωτα θείῳ καὶ ἀμιγεῖ καθαρθέντες, καὶ μετ' αὐτὸς, οἱ μὲν καθάπαξ ἐνοικιδεῖς, καὶ νομικῶς εἰπεῖν, ἀμωμοι καὶ ἄλωβητοι παντελῶς.

But what was the Doctrine and what were the uſages of the Primitive Church in the miniſtery of the Bleſſed Sacrament, appears plainly in the two Epiſtles of St. *Baſil* to *Amphilochius* in the Canons of *Ancyra*, thoſe of *Peter* of *Alexandria*, *Gregory Thaumaturgus*, and *Nyſſen*; which make up the penitential of the Greek Church, and are explicated by *Balſamo*; in which we find ſometimes the penance of two years impoſed for a ſingle Theft; four years, and ſeven years, for an act of uncleanneſs;

uncleanneſs; eleven years for perjury; fifteen years for adultery and inceſt; that is, ſuch perſons were for ſo many years ſeparate from the Communion, and by a holy life, and ſtrict obſervances of penitential impoſitions, were to give teſtimony of their contrition and amends. The like to which are to be ſeen in the Penitentials of the Weſtern Church; That of *Theodorus* Archbiſhop of *Canterbury*, that of venerable *Bede*, the old *Roman*, and that of *Rabanus Maurus* Archbiſhop of *Mentz*. The reaſon of which ſeverity we find thus accounted in St. *Baſil*, [*all this is done, that they may try the fruits of their repentance: For we do not judge of theſe things by the time, but by the manner of their repentance.*] For the Biſhop had power to ſhorten the days of their ſeparation and abſtention; and he that was an excellent penitent was much ſooner admitted; but by the injunction of ſo long a trial, they declar'd, that much purification was neceſſary to ſuch an addreſs. And if after, or in theſe penitential years of abſtention, they did not mend their lives, though they did perform their penances, they were not admitted. Theſe were but the Churches ſigns, by other accidents and manifeſtations if it hapned that a great contrition was ſignified, or a ſecret incorrigibility became publick, the Church would admit the firſt ſooner, and the latter not at all *. For it was purity and holineſs that the Church required of all her Communicants; and what meaſure of it ſhe requirred, we find thus teſtified [*The faithful*

Ὥστε τῆς καιρῆς δοκιμάζειθ τ μετανοίας ὁ γὰρ πάντως τῷ χρόνῳ κρίνομὲν τὰ τοι ὕτα ἀλλὰ τῇ τρόπῳ τ μετανοίας θεωρίζομὲν. cap. 2. ad Amphiloch.

* Ἐὰν δ συναποστάσως ἔχοντ τῆ ἰδίαν ἐδὲν, κ τ ἡδονὰς τ σαρκὸς μᾶλλον δουλεύειν θελήσωσιν, ἢ τῷ κυρίᾳ, κ τ τὸ εὐαγγέλιον ζωὴν μὴ παραδέχοντ, ὑδὲις ἡμῖν ἀφῆς αὐτὸς κεινὸς λόγ. Ibid.

Lib. 1. de Bapt. cap. 3.

faithful which hath been regenerated by Baptiſm, ought to be nouriſhed by the participation of the Divine Myſteries; and being cloathed with Jeſus Chriſt, and having the quality of a Child of God, he ought to receive the nutriment of life eternal, which the Son of God himſelf hath given us: and this nutriment is obedience to the word of God, and execution of his will, of which Jeſus Chriſt hath ſaid, Man lives not by bread alone, but my meat is to do my Fathers will.] And a little after he affirms [*That whereas St.* Paul *ſaith, That Jeſus Chriſt hath appointed us to eat his body, in memory of his death, the true remembrance which we ought to have of his death, is to place before our eyes that which the Apoſtle ſaith, that we were wholly dead, and Jeſus Chriſt died for us, to the end that we ſhould no more live unto our ſelves, but to him alone, and that ſo we ſhould do him honour, and give him thanks for his death, by the purity of our life, without which, we engage our ſelves in a terrible damnation, if we receive the Euchariſt.*] And again [*He that, not having this charity which preſſes us, and cauſes us to live for him who died for us, dares approach to the Euchariſt, grieves the holy Spirit. For it is neceſſary, that he who comes to the memorial of Jeſus Chriſt, who died and roſe again for us, ſhould not onely be clean from all impurity of fleſh and ſpirit, but he that ſhould demonſtrate the death of him who died and roſe for us, by being dead unto ſin, to the world and to himſelf; and that he lives no more, but only to God through Jeſus Chriſt.*] *And therefore St.* Cyprian *complains as of a new and worſe perſecution, that lapſed perſons are admitted to the Communion, before they have brought forth fruits of a worthy repentance; and affirms, that ſuch an admiſſion of ſinners is to them, as hail to the young fruits, as a blaſting wind to the*

Vide etiam S. Cyprian. lib. de lapſis & epiſt. 28.

trees, as the murren to the cattel, as a tempeſt to the ſhips: The ſhips are overturned and broken, the fruits fall, the trees are blaſted, the cattel die, and the poor ſinner by being admitted too ſoon to the miniſteries of life, falls into eternal death. And if we put toge-

S. Ambr. lib. 5. de Sacram. c. 2.

ther ſome words of St. *Ambroſe*, they clearly declare this Doctrine, and are an excellent Sermon: *Thou comeſt to the Altar, the Lord Jeſus calls thee; he ſees thee to be clean from all ſin, becauſe thy ſins are waſh'd away, therefore he judges thee worthy of the celeſtial Sacraments, and therefore he invites thee to the heavenly banquet: Let him kiſs me with the kiſſes of his mouth.* [*But ſome deſire to be admitted*

Lib. 2. de pœnit. c. 16.

to penance, that preſently they may receive the Communion: Theſe men do not ſo much deſire themſelves to be abſolved, as that the Prieſt be bound; for they

Lib. 1. de pœnit. c. 16.

do not put off their own evil conſcience.] *But I would that the guilty man ſhould hope for pardon; let him require it with tears, ſeek it with ſighs, beg to obtain it by the weepings of all the people, and if he be denied the Communion again and again, let him conſider that his prayer was not ſufficiently earneſt; let*

Serm. 252. de tempore.

him weep more and pray more.] To which I ſhall add ſome like words of St. *Auſtin*, [*Therefore, my deareſt Brethren, let every one conſider his Conſcience, and when he finds himſelf wounded with any crime; firſt let him take care with prayers, and faſtings, and alms, to cleanſe his Conſcience, and ſo let him receive the Euchariſt------ For he that knowing his guilt, ſhall humbly remove himſelf from the Altar, for the amendment of his life, ſhall not fear to be wholly excommunicated from that eternal and celeſtial banquet: For this Divine Sacrament is not to be eaten with* confidence and boldneſs, but with fear, and all manner of purity, *ſaith St.* Chryſoſtom; *for impudence in theſe approaches, will certainly ſlay*

the

the ſouls. [*For this is the body, whither none but Eagles are to gather; becauſe they ought to be ſublime and elevated ſouls, ſuch which have nothing of earthlineſs in them, that do not ſit and prey upon the ground, that are not immerged in the love of creatures; but ſuch whoſe flight is towards Heaven, whoſe ſpirit does behold the Sun of Righteouſneſs with a penetrating contemplation, and piercing eyes: for this is the Table of Eagles, and not of Owls*] And therefore this Saint complains of ſome [*who did approach to the Euchariſt as it were by chance, or rather by cuſtom and conſtraint of Laws, rather than by argument and choice. In whatſoever eſtate their ſouls are, they will partake of theſe Myſteries, becauſe it is Lent, or becauſe it is the Feaſt of the Epiphany: but certain it is, that it is not the time which puts us into a capacity of doing this action. For it is not Lent nor the Epiphany which makes us worthy to approach to the Son of God;* * *but the ſincerity and purity of the ſoul: with this come at any time; but without this, never.* In fine, it is the general doctrine of the holy Fathers, and the publick practice of the Primitive Church, that no impenitent perſon ſhould come to theſe Divine Myſteries; and they that are truly penitent, ſhould practiſe deep humility, and undergo many humiliations, and live in a ſtate of repentance, till by little and little they have recovered the holineſs they had loſt, and muſt for a long time live upon the word of God, before they approach to the holy Table to be nouriſhed by his body. For ſo ſhould every prodigal child cry unto his Lord; [*Drive me not, O Lord, out of thy*

Homil. 24. in 1 Corinth. Μὴ σορ καλῶ, μὴ καταφράξαμεν ἑαυτὲς διὰ τ ἀναισχυντίας, ἀλλὰ μ θρίκης κ ὀξυ εός τινὸ ἀπάσης, ἀυτῷ προσίωμεν.

* Αλλὰ ψυχῆς εἰλικρίνεια κ καθαρότης μ ταύτης αἰεὶ προσιὸν χωρὶς ταύτης μηδέποτε. Homil. 3. in. 1 cap. Epiſt. Epheſ.

Homil. de prodigo.

thy doors, leſt the enemy eſpying a wanderer and a vagabond, take me for a ſlave. I do not yet deſire to approach to thy holy Table, thy myſtical and terrible Table; for I have not confidence with my impure eyes to behold the Holy of Holies. Only ſuffer me to enter into thy Church amongſt the Catechumens, that by beholding what is there celebrated, I may by little and little enter again into the participation of them; to the end that the Divine Waters of thy Word running upon me, may purify my ears from the impreſſions which have been made upon them by ungodly ſongs, and from the filthineſs they have left behind; and ſeeing how the righteous people partake by a holy violence of thy precious Jewels, I may conceive a burning deſire to have hands worthy to receive the ſame excellencies. I end this collection of the ancient Doctrine of the Church with recitation of the words of *Gennadeus*, [*I perſwade and exhort Chriſtians to receive the Communion every Lords day; but ſo, that if their mind be free from all affection of ſinning: For he who ſtill hath will or deſires of ſin, he is burdened and not purified, by receiving the Euchariſt. And therefore although he be bitten* [or grieved] *with ſin, let him for the future renounce all will to ſin, and before he communicate let him ſatisfy with prayers and tears; and being confident of the mercy of our Lord, who uſes to pardon ſins upon a pious confeſſion, let him come to the Euchariſt without doubting. But this I ſay of him, who is not preſſed with capital and deadly ſins; for ſuch a perſon, if he will not receive the Euchariſt to judgment and condemnation, let him make amends by publick pennance, and being reconcil'd by the Biſhop or Prieſt, let him communicate. I doubt not alſo but ſuch grievous ſins may be extinguiſhed by private ſatisfactions; but this muſt be done by changing the courſe of his life, by a profeſſed*

De Dogmat. Eccleſ. c. 53.

profeſſed ſtudy of Religion, by a daily and perpetual mourning or contrition, that through the mercy of God he may do things contrary to theſe whereof he does repent; and then humbly and ſuppliant let him every Lords day Communicate to the end of his life.

This advice of *Gennadius* declares the ſentiment of the Church, that none muſt communicate till they have worthily repented, and in the way of piety and contrition made amends for their faults as well as they may; and have put themſelves into a ſtate of virtue contrary to their ſtate of ſin, that is, have made progreſſion in the reformation of their lives; that they are really changed and become new men, not in purpoſe only, but actually, and in the commencement of holy habits. And therefore it is remarkable, that he adviſes, that theſe perſons who do not ſtand in the place of publick penitents, ſhould upon the Commiſſion of grievous faults enter into Religion; he means into ſolitude, and retirement, and renunciation of the world, that by attending wholly to the ſeverities and purities of a Religious life; they may by ſuch ſtrictneſſes and conſtant piety be fitted for the Communion. Now what ever ends beſides this, the Divine Providence might have, yet it is not to be neglected, that when the antient Diſcipline of the Church, of publick pennances and ſatisfactions was gone into diſſuetude, the *Spirit of Religion* entred more fully into the world, and many Religious Orders and Houſes were inſtituted, that at leaſt *there*, the world might practiſe that ſeverity in private, which the change of affairs in the face of the Church had taken from the publick miniſteries; Pennance went from the Churches into Deſarts and into Monaſteries; but when theſe were cor-

rupted, and the manners of men were worſe corrupted, it is hard to ſay whither it is gone now. It may be yet done in private, and under the hand of a ſpiritual guide; or by the ſpirit of penance in the heart of a good man, and by the conduct of a wiſe counſeller; but beſides that the manners of men are corrupted: the doctrines alſo are made ſo eaſie, and the Communion given to Sects and Opinions, or indifferently to all; that it is very rare to ſee them who have ſinn'd grievouſly repent worthily, who therefore can never be worthy Communicants; for no impenitents can partake of Chriſt, who, as St. *Hierom* calls him, *is the Prince of penance, and the head of them who by repentance come unto ſalvation.* But this was his advice to them that committ grievous ſins, ſuch which lay the conſcience waſte, and whoſe every ſingle action deſtroys our being in the ſtate of grace.

S. Hieron. in Iſa. c. 3. Princeps pœnitentiæ & caput eorum qui ſalvantur per pœnitentiam Chriſtus eſt.

But as for them, whoſe ſins are but thoſe of daily incurſion, and of infirmity, or imperfection, ſuch which a great diligence, and a perpetual watchfulneſs might have prevented, but an ordinary care would not; theſe muſt be proteſted againſt, they muſt not joyn with our conſent, our will muſt be againſt them, and they muſt be confeſſed and deplor'd, and prayed againſt before we communicate *. This is the ſenſe of the Church of God.

* Non ſalvantur ergo niſi fimelici; qui a viciis perfecte jejunantes divina Sacramenta percipiunt in plenitudine virtutis. Et quia ſine peccato electi etiam viri eſſe non poſſunt, quid reſtat, niſi ut a peccatis quibus eos humana fragilitas maculare non deſinit, evacuari quotidie contentur? Nam qui quotidie non exhaurit quod delinquit, & ſi minima ſint peccata quæ congerit, paulatim anima repletur, atque ei auferunt fructum internæ Saturitatis. *Gregor. lib. 2. in Reg. cap. 1.*

Having eſtabliſhed this great general meaſure of

of preparation, it will not be very difficult to answer that great question often disputed amongst spiritual persons, *viz.*

Quest. I.

Whether is it better to communicate seldom or frequently?

To this I answer, That it is without peradventure very much better to receive it every day, than every week; and better every week, than every month: *Christiani omni die carnes agni comedunt*, said *Origen*, Christians every day eat of the flesh of the sacrificed Lamb. And St. *Basil* expressly affirms, that *to communicate every day, and to partake of the body and blood of Christ, is excellent and very profitable; Christ himself having manifestly said it, He that eats my flesh, and drinks my blood, hath life eternal.* For if the Sacrament does no benefit to souls, and produces no blessings, then a man can institute a Sacrament; for he may appoint any thing that shall be good for nothing. But if it be an instrument in the hand of God to procure blessings to us, and spiritual emolument, if it be a means of union with Christ; who would not willingly live with him, and converse with him for ever? It is good to be with Christ: and St. *Hierom* said, *I would to God that we could always receive with a pure conscience, and without self-condemnation.* It is without dispute, that it is better to be with Christ, in all the ways of being with him, * than to be away from him one hour. This therefore ought to be no part of the question.

Ad Cæsaream patriciam.

* Quocunque loco fuero
Jesum meum desidero;
Quam lætus si invenero!
Quam felix si tenuero!

But because there is more required to the receiving Christ, than eating the Symbols, and a man may eat to his condemnation, and increase his sins, and swell his sad accounts, and be guilty of Christs body and blood, if he does not take heed; therefore first, men must be prepared, and be in the state of holiness, or else they may not receive at all; and they that are so, may receive it frequently, the oftner the better. So *Hierom* and St. *Austin* tell, That even till their days the custom of receiving every day remained in the Churches of *Rome* and *Spain*; and all the antient Fathers exhort to a frequent communion; but just as Physicians exhort men to eat the best and heartiest meats; not the sickly and the infant, but the strong man and the healthful. And this we find thus determined by St. *Chrysostome* [*There are some living in deserts who receive but once in a year, or it may be once in two years: what then? whom shall we account best of? them that receive but once, or that receive but seldom, or that receive frequently? Neither one, nor the other: But* them that communicate with a sincere conscience, with a pure heart, and an unreproveable life. *They that are not so, let them always communicate: and they that are not so, let them not approach so much as once; because they do nothing but draw upon themselves the judgments of God, and make themselves worthy of condemnation.*] To which if we add the excellent discourse of St. *Austin* in this question, the consequents of it may suffice to determine the whole inquiry. [*Some will say, that the Eucharist is not to be received every day. If you ask why? he tells you; because some days are to be chosen in which a man may live more purely and continently, that so he may come to so great a Sacramnt more worthily, because*

Contr. Jovin. & epist. ad Lucin.

Homil. 17. in ep. ad Heb.

Οἱ πιστοὶ ἀεὶ μεταλαμβάνουσι.

cauſe he that eats and drinks unworthily, eats and drinks damnation to himſelf. On the other ſide, another ſays; if thou haſt received ſo great a wound, and contracted ſo violent a diſeaſe, that ſuch remedies are to be deferred, every ſuch man ought by the authority of the Biſhop to be removed from the Altar and put to penance, and by the ſame authority be reconciled. For this is to receive unworthily, then to receive when a man ſhould be doing penance, and not according to his own pleaſure offer himſelf to, or withdraw himſelf from the Communion. But if his ſins be not ſo great, as to deſerve excommunication, he ought not to ſeparate himſelf from the daily medicine of the Lords Body. Between theſe, poſſibly a man may determine the queſtion better; if he admoniſhes that men ſhould abide in the peace of Chriſt. But let every one do what according to his faith he piouſly believes ought to be done. For neither of them diſhonours the body and blood of the Lord, if they in their ſeveral ways contend who ſhall moſt honour the moſt holy Sacrament. For Zacheus *and the* Centurion *did not prefer themſelves before one another, when the one received Chriſt into his houſe, and the other ſaid he was not worthy to receive him under his roof; both of them honouring our bleſſed Saviour by a divers, and almoſt a contrary way, both of them were miſerable by ſins, and both of them obtained mercy.*] Now from the words of theſe two Saints put together, we may collect theſe reſolutions.

1. The queſtion does no way concern evil men, deſperately or greatly wicked; for they ſo remaining, or committing ſuch ſins, *quæ non committit omnis bonæ fidei ſpeique Chriſtianus* *; which exclude men from the kingdom of heaven,

* *S. Aug. de verbis Apoſt. ſerm.* 29. c. 6.

heaven, and cannot ſtand with the hopes of a good man, are ſeparate from the Spirit of the Lord, and ought not to touch the body of our Lord.

2. Neither does it concern ſuch imperfect perſons, and half Chriſtians, who endeavour to accord the rules of the Goſpel with their irregular and ruling paſſions; who would enter into heaven, and yet keep their affections for earth and earthly intereſts; who part ſtakes between God and the world, and reſolve to ſerve two Maſters; who commit oftentimes deliberate and great ſins, and repent, and yet ſin again when the temptation comes; for they are yet very far from the Kingdom of God, and therefore ought not to be admitted to the portion of Sons, and the bread of Children.

3. It concerns only ſuch, whoſe life does not diſhonour their profeſſion; who pretend to be ſervants of Chriſt, and indeed are ſo in great truth; whoſe faith is ſtrengthened with hope, and their hope animated with charity, who cannot pretend to be more perfect than men, yet really contend to avoid all ſin, like the children of God, who have right to be nouriſhed by the body of the Lord, *Corpus Chriſti quod ipſi ſunt*, becauſe they are indeed members of his body, and joyned in the ſame ſpirit. The queſtion is not between the Publican and the Phariſee, but between the converted Publican, and the proſelyte Centurion; between two perſons who are both true honourers of Chriſt, and penitent ſinners, and humbled perſons, and have no affection for ſin remaining: The queſtion then is, which is more to be commended; he that out of love receives Chriſt, or he who out of humility and reverence

S. *Auguſt. de civit. Dei. l.* 22. *cap.* 10.

reverence abſtains, becauſe he thinks himſelf not worthy enough. To this St. *Chryſoſtom* anſwers.

4. They that are ſuch, have a right to receive every day; and becauſe they are rightly diſpoſed, it is certain that a frequent Communion is of great advantage to them, and therefore they that frequent it not, are like to be loſers: For this is the daily bread, the heavenly ſuperſubſtantial bread, by which our ſouls are nouriſhed to life eternal. This is the medicine againſt our daily imperfections and intrudings of leſſer crimes, and ſudden emigration of paſſions: it is the great conſignation of pardon; and St. *Ambroſe* argues well; [*If Chriſts blood is powred forth for the remiſſion of ſins; then I ought, as often* * *as I can, receive it when it is poured forth to me, that becauſe I ſin often, I may perpetually have my remedy.*] Which diſcourſe of his, is only to be underſtood of thoſe imperfections of our life which perpetually haunt thoſe good men who are growing in grace, until they come to perfection and conſummation in grace.

Euchariſtia medicina eſt ægrotis, peregrinantibus diæta, debiles confortat, valentes delectat, languorem ſanat, ſanitatem firmat; fit homo manſuetior ad correptionem, patientior ad laborem, ardentior ad amorem, ſagacior ad cautelam, ad obediendum promptior, ad gratiarum actiones devotior. *S. Bernard.*

* Σπουδάζειν ἐν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ δόξαν, ὅταν γὰρ συνεχῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ σατανᾶ, καὶ ἀπορράπτεται αὐτοῦ ὄλεθρος τῇ ὁμονοίᾳ τῇ πνευματικῇ ἐξέλκει γὰρ ἐπουράνια. ἡ γὰρ ἡμετέρα ὁμόνοια καὶ σύμφωνος πίστις αὐτῷ μὲν ὄζει ὀλεθρον πρὸ δὲ ὑπασπιζῶν αὐτῷ βάσανον. S. Ignat, Epiſt. ad Epheſ.

5. They that in conſcience of their paſt ſins, and apprehenſion of their repentance do abſtain for fear of irreverence and the ſentence of condemnation; do very well as long as they find that their ſin returns often, or tempts ſtrongly, or prevails dangerouſly; and becauſe our returns to God and the mortifications of ſin are diviſible, and

and done by parts and many ſteps of progreſſion; they that delay their Communion that they may be ſurer, do very well, provided that they do not ſtay too long; that is, that their fear do not turn to timerouſneſs, their Religion do not change into Superſtition; their diſtruſt of themſelves into a jealouſie of God; their apprehenſion of the greatneſs of their ſin into a ſecret diffidence of the greatneſs of the Divine mercy. And therefore in the firſt converſions of a Sinner, this reverence may be longer allowed to a good man, than afterwards. But it muſt be no longer allowed than till he hath once communicated. For if he hath once been partaker of the Divine Myſteries ſince his repentance, he muſt no longer forbear; for in this caſe it is true, that *he who is not fit to receive every day, is fit to receive no day.* If he thinks that he ought wholly to abſtain, let him uſe his caution and his fear to the advantages of his repentance, and the heightning of his longings; but if he may *ſafely* come once, he may *piouſly* come often. He cannot long ſtand at this diſtance, if he be the man he is ſuppoſed: But for the time of his total abſtention, let him be conducted by a ſpiritual guide, whom he may ſafely truſt. For if he cannot, by the uſual methods of repentance, and the known Sermons of the Goſpel, be reduced to peace, and a quiet conſcience, let him declare his eſtate to a ſpiritual Guide, and if he thinks it fit, to abſolve him, that is, to declare him to be in the ſtate of grace and pardon; it is all the warrant which, with the teſtimony of Gods Spirit, bearing witneſs to our ſpirit, we can expect in this world. I remember what a religious perſon ſaid to *Petrus Celeſtinus*, who was a great Saint, but of a timorous

See the ſecond exhortation in the Office of the Communion.

Apud Surium.

morous conſcience in this particular: Thou abſtaineſt from the bleſſed Sacrament, becauſe it is a thing ſo ſacred and formidable, that thou canſt not think thy ſelf worthy of it. Well, ſuppoſe that. But, I pray, who is worthy? is an Angel worthy enough? No certainly, if we conſider the greatneſs of the myſtery. But conſider the goodneſs of God, and the uſual meaſures of good men, and the commands of Chriſt inviting us to come, and commanding us, and then, *Cum timore & reverentia frequenter operare*; Receive it often with fear and reverence. To which purpoſe, theſe two things are fit to be conſidered.

1. Suppoſing this fear and reverence to be good and commendable in his caſe, who really is fit to communicate, but does not think ſo; yet if we compare it with that grace, which prompts a good man to take it often, we may quickly perceive which is beſt. Certainly that act is in its own nature beſt, which proceeds from the beſt and the moſt perfect grace; but to abſtain, proceeds from fear; and to come frequently, being worthily diſpoſed, is certainly the product of love and holy hunger, the effect of the good Spirit, who by his holy fires, makes us to thirſt after the waters of ſalvation. As much then as love is better then fear, ſo much it is to be preferred, that true penitents, and well grown Chriſtians, ſhould frequently addreſs themſelves to theſe Sacramental unions with their Lord.

S. Bonavent. de profectu religi. lib. 2. c. 77.

2. The frequent uſe of this Divine Sacrament proceeds from more, as well as from more noble virtues. For here is obedience and zeal, worſhip and love, thankſgiving and oblation, devotion and joy, holy hunger and holy thirſt, an approach

proach to God in the ways of God, union and adherence, confidence in the Divine goodneſs, and not only hope of pardon, but a going to receive it; and the omiſſion of all theſe excellencies, cannot in the preſent caſe, be recompenſed by an act of religious fear: For this can but by accident, and upon ſuppoſition of ſomething that is amiſs, be at all accounted good, and therefore ought to give place to that, which ſuppoſing all things to be as they ought, is directly good, and an obedience to a Divine Commandment.

Stultus eſt timor & reverentia minus prudens illius, qui ad Dominum ſe vocantem & invitantem non accedit, ſed procraſtinat. *Gerſon in Magnificat.*

For we may not deceive our ſelves: the matter is not ſo indifferent, as to be excuſed by every fair pretence: It is unlawful for any man unprepared by repentance and its fruits to communicate; but it is neceſſary that we ſhould be prepared that we may come. *For plague and death threaten them that do not communicate in this myſterious banquet*; as certainly as danger is to them who come unduly, and as it happens.] For *the Sacrament of the Lords body is commanded to all men*, ſaith *Tertullian*. And it is very remarkable what St. *Auſtin* ſaid in this affair, [*The force of the Sacraments is of an unſpeakable value, and therefore it is Sacriledge to deſpiſe it. For that is impiouſly deſpiſed, without which, we cannot come to the perfection of piety.*] So that although it is not in all caſes the meer not receiving that is to be blamed, but the deſpiſing it; yet when we conſider, that by this means we arrive at perfection, all cauſeleſs recuſancy, is next to contempt by interpretation.

Ὥσπερ τὸ εἰς ἔτυχε τεθνάναι κίνδυνός ἐστιν, οὕτως τὸ μὴ κοινωνεῖν τῶν μυστικῶν δείπνων ἐκείνων λοιμοῦ καὶ θανάτου. Homil. 24. in 1 Cor. 10. *Tertul. de Coron. mil. c. 3.*

Lib. 19. c. 11. ad Fauſtum.

One

One thing more I am to add, whereas ſome perſons abſtain from a frequent Communion for fear, leſt by frequency of receiving they ſhould leſs eſteem the Divine Myſteries, and fall into lukewarmneſs and indevotion; the conſideration is good: and ſuch perſons indeed may not receive it often, but not for that reaſon; but becauſe they are not fit to receive it at all. For whoever grows worſe by the Sacrament, as *Judas* after the Sop, hath an evil ſpirit within him; for this being by the deſign of God a ſavour of life, it is the fault of the receiver if it paſſes into death, and diminution of the ſpiritual life. He therefore that grows leſs devout, and leſs holy, and leſs reverent, muſt ſtart back and take Phyſick, and throw out the evil ſpirit that is within him; for there is a worm in the heart of the tree, a peccant humour in the ſtomach, it could not be elſe, that this Divine nutriment ſhould make him ſick.

Queſt. II.

But is every man bound to communicate that is preſent, or that comes into a Church where the Communion is prepared, though but by accident, and without deſign; and may no man that is fit, omit to Communicate in every opportunity?

To this I anſwer, That in the Primitive Church, it was accounted ſcandalous and criminal to be preſent at the holy Offices, and to go out at the celebration of the Myſteries. [*What cauſe is there, O Hearers! that ye ſee the Table, and come not to the Banquet?*] ſaid St. *Auſtin*. [*If thou ſtand by, and do not communicate, thou art wicked, thou art ſhameleſs, thou art impudent.* So St. *Chryſoſtom*: and to him that objects, he is not worthy to Communi-

De verb. Domini ſecund. Joh. Ser. 2. Hom. 3. ad cap. 1. Epheſ.

Communicate, he anſwers, that then neither is he fit to pray. And the Council of *Antioch* * and of *Bracara* commanded that thoſe who did not communicate ſhould be driven from the Churches. And *Palladius* tells, that when St. *Macarius* had by his prayers cured a poor miſerable woman that was bewitched, and fancied her ſelf to be a Horſe; he adviſed her, *Never to depart from the Church of God, or to abſtain from the Communion of the Sacraments of Chriſt. For this misfortune hath prevailed upon you becauſe for theſe five weeks you have not communicated.*]

* *Apud Zonaram, Hiſt. SS. patrum, c. 19.*

Now this was but a relative crime; and becauſe their cuſtom was ſuch;* which is always to be underſtood according to their acknowledged meaſures, *viz.* that only pious perſons were to be meant, and required in that expectation; this will not conclude that of it ſelf, and abſtracting from the ſcandal, it was in all caſes unlawful to recede from the myſteries at ſome times. For ſometimes a man may be called off by the neceſſities of his calling, or the duties of charity or piety. A General of an Army, a Prince, a Privy Councellor, a Judge, a Merchant may be very unfit to communicate, even then when they cannot, or it may be ought not to ſtay. But if he can ſtay, and be a good man, and rightly diſpoſed by the habits of a good life, he ought to ſtay and communicate; and ſo much the rather, if it be in any degree ſcandalous to go away. The reaſon is; becauſe if he be a good man, he can no more be ſurpriſed by an unexpected Communion, than by a ſudden death; which although it may find him in better circumſtances, yet can never

* *S. Cyprian. l. 4. ep. 7.*
S. Ambroſ. l. 5. de ſacr. c. 4.
S. Aug. Epiſt. 118.
Euſeb. l. 1. de demonſtr. evang. c. 10.

never find him Unprovided. But in this caſe, St. *Auſtin*'s moderate determination of the caſe is very uſeful, *Let every one do as he is perſwaded in his mind*; for a man may with a laudable fear and reverence abſtain; if he ſhall be perſwaded that he ought not to communicate unleſs beſides his habitual grace, he hath kindled the fires of an actual devotion and preparation ſpecial: and ſo much the rather, becauſe he may communicate very frequently, and to great purpoſes and degrees of a ſpiritual life, though he omit that ſingle opportunity in which he is ſurpriſed; and though it be very uſeful for a good man to communicate often, yet it is not neceſſary that he communicate always; only let every pious ſoul conſider, that it is an argument of the Divine love to us, that theſe fountains are always open; that the Angel frequently moves theſe waters, and that Chriſt ſays to every prepared heart as to the multitudes that followed him into the wilderneſs, *I will not ſend them away faſting leſt they faint in the way*. And if Chriſt be ever ready offering his holy body and blood, it were very fit we ſhould entertain him: for he never comes but he brings a bleſſing.

Queſt. III.

But how often is it adviſable that a good man ſhould Communicate? Once in a year, or thrice, or every month, or every fortnight; every ſunday, or every day?

This queſtion hath troubled very many; but to little purpoſe. For it is all one as if it were asked, *How often ſhould a healthful man eat; or he that hath infirmities take Phyſick?* And if any man ſhould ſay, that *a good man ſhould do well to pray three times*

a day; he ſaid true; and yet it were better to pray five times, and better to pray ſeven times; but if he does, yet muſt leave ſpaces for other duties. But his beſt meaſures for publick and ſolemn Prayer, is the cuſtom of the Church in which he lives; and for private, he can take no meaſures but his own needs, and his own leiſure, and his own deſires, and the examples of the Beſt and devouteſt perſons, in the ſame circumſtances. And ſo it is in the frequenting the holy Communion. *The Laws of the Church muſt be his leaſt meaſure. The cuſtom of the Church may be his uſual meaſure*; but if he be a devout perſon, *the ſpirit of devotion will be his certain meaſure*; and although that will conſult with prudence and reaſonable opportunities, yet it conſults with nothing elſe; but communicates by its own heights and degrees of excellency. St. *Hierom* adviſes *Euſtochium*, a noble Virgin, and other religious perſons, to communicate twice every month; ſome did every Sunday; and this was ſo general a cuſtom in the Ancient Church, that the Sunday was called, *The day of Bread*, as we find in St. *Chryſoſtome*, and in conſonancy to this, the Church of *England* commands that the Prieſts reſident in Collegiate or Cathedral Churches ſhould do ſo; and they, whoſe work and daily imployment is to Miniſter to Religion, cannot in ſuch circumſtances pretend a reaſonable excuſe to the contrary. But I deſire theſe things may be obſerved.

Mutuebat Mariæ, ne amor Magiſtri ſui in corpore ſuo refrigeſceret, ſi corpus ejus non inveniret, quo viſo recaleſcebat. *Origen. homil.* 1. *ex variis.*

Ad Euſtoc. Virg. c. 9.

Hom. 5. *de reſurrect.*

1. That when the Fathers make a queſtion concerning a frequent Communion, they do not diſpute whether it be adviſable, that good people ſhould Communicate every month, or every fortnight,

night, or whether the more devout, or leſs imployed, may Communicate every week; for of this they make no queſtion: but whether every days Communion be fit to be adviſed, that they queſtion. And I find, that as they are not earneſt in that, ſo they indefinitely give anſwer, that a frequent Communion is not to be neglected at any hand; if perſons be worthily prepared.

2. The frequency of Communion is to be eſtimated by the meaſures of devout people in every Church reſpectively. And although in the Apoſtolical Ages, they who communicated but once a fortnight, were not eſteemed to do it frequently; yet now, they who communicate every month, and upon the great Feſtivals of the year beſides, and upon other ſolemn and contingent occaſions, and at marriages, and at viſitations of the ſick, may be ſaid to communicate frequently, in ſuch Churches were the Laws enjoyn but three or four times every year, as in the Church of *England*, and the *Lutheran* Churches. But this way of eſtimating the frequency of communion, is only when the cauſes of inquiry are for the avoiding of ſcandal, or the preventing of ſcruples; but elſe the inward hunger and thirſt, and the ſpirit of devotion married to opportunity, can give the trueſt meaſures.

3. They that communicate frequently, if they do it worthily, are charitable and ſpiritual perſons, and therefore cannot judge or undervalue others that do not. For no man knows concerning others, by what ſecret principles and imperfect propoſitions they are guided. For although theſe meaſures we meet with in antiquity are very unreaſonable, yet few do know them; and all of them do not rely upon them, and their own

cuſtoms, or the private word of their own guides, or their fears, or the uſages of the Church in which they live, or ſome leading example, or ſome ſecret impediment which ought not, but is thought ſufficient; any of theſe, or many other things, may retard even good perſons from ſuch a frequency as may pleaſe others; and that which one calls opportunity, others do not; but however, no man ought to be prejudiced in the opinion of others: For beſides all this now reckoned, the receiving of the holy Sacrament is of that nature of good things, which can be ſupplied by internal actions alone, or ſometimes by other external actions in conjunction; and it hath a ſuppletory of its own, *viz. Spiritual Communion* (of which I am to give account in its proper place.) And when we conſider, that ſome men are of ſtrict conſciences, and ſome Churches are of ſtrict Communions, and will not admit Communicants but upon ſuch terms, which ſome men cannot admit, it will follow, that as St. *Auſtins* expreſſion is, *Men ſhould live in the peace of Chriſt, and do according to their faith*: but that in theſe things no man ſhould judge his Brother. In this no man can directly be ſaid to do amiſs, but he that loaths Manna, and deſpiſes the food of Angels, or neglects the Supper of the Lamb, or will not quit his ſin, or contend towards perfection, or hath not the ſpirit of devotion, or does any way by implication ſay, *That the Table of the Lord is contemptible.*

4. Theſe rules and meaſures now given, are ſuch as relate to thoſe; who by themſelves or others are diſcernably in, or diſcernably out of the ſtate of grace. But there are ſome, which are in the confines of both ſtates, and neither themſelves,

ſelves, nor their guides, can tell to what dominion they do belong. Concerning ſuch, they are by all means to be thruſt or invited forward, and told of the danger of a real or ſeeming neutrality in the ſervice of God; of the hatefulneſs of tepidity, of the uncomfortableneſs of ſuch an indifference: and for the Communions of any ſuch perſon, I can give no other advice: but that he take his meaſures of frequency, by the laws of his Church, and add what he pleaſe to his numbers by the advice of a ſpiritual guide, who may conſider whether his penitent, by his conjugation of preparatory actions, and heaps of holy duties at that time uſually conjoin'd, do, or is likely to receive any ſpiritual progreſs: For this will be his beſt indication of life, and declare his uncertain ſtate, if he thrive upon this ſpiritual nouriſhment. If it prove otherwiſe, all that can be ſaid of ſuch perſons is, that they are members of the viſible Church, they are in that net, where there are fiſhes good and bad, they ſtand amongſt the wheat and the tares, they are part of the lump, but whether leavened or unleavened, God only knows, and therefore they are ſuch, to whom the Church denies not the bread of Children; but whether it does them good or hurt, *the day* only will declare: for to ſuch perſons as theſe, the Church hath made Laws for the ſet time of their Communion: *Chriſtmas*, *Eaſter*, and *Whitſontide* were appointed for all Chriſtians that were not ſcandalous and openly criminal, by *P. Fabianus*; and this Conſtitution is imitated by the beſt conſtituted Church in the world, our dear Mother the Church of *England*: and they who do not at theſe times, or ſo *frequently* communicate, are cenſured by the Council of *Agathon* *, as unfit to be reckoned among

An. Chriſti 236. Ut Sabellicus & Volaterranus referunt.

* *Can.* 18.

among Chriſtians, or Members of the Catholick Church. Now by theſe Laws of the Church, it is intended indeed, that all men ſhould be called upon to diſcuſs and ſhake off the yoke of their ſins, and enter into the ſalutary ſtate of repentance; and next to the perpetual Sermons of the Church, ſhe had no better means to engage them into returns of piety; hoping, that by the grace of God, and the bleſſings of the Sacrament, the repentance which at theſe times ſolemnly begins, may at one time or other fix and abide; theſe little inſtitutions and diſciplines, being like the ſudden heats in the body, which ſometimes fix into a burning, though moſt commonly they go away without any further change. But the Church in this caſe does the beſt ſhe can, but does not preſume that things are well; and indeed as yet they are not; and therefore ſuch perſons muſt paſs further, or elſe their hopes may become illuſions, and make the men aſham'd.

5. I find that amongſt the holy Primitives, they who contended for the beſt things, and lov'd God greatly, were curious even of little things; and if they were ſurpriz'd with any ſudden undecency, or a ſtorm of paſſion, they did not dare that day to communicate. [*When I am angry, or when I think any evil thought, or am abuſed with any illuſion or foul phanſie of the night*, intrare non audeo, *I dare not enter*, ſaid St. *Jerome*, *I am ſo full of horror and dread, both in my body and my mind.*] This was alſo the caſe of St. *Chryſoſtom*, who when *Euſebius* had unreaſonably troubled him with an unſeaſonable demand of juſtice againſt *Antonine*, juſt as he was going to conſecrate the bleſſed Sacrament, departed out of the Church, and deſired one of the Biſhops, who by chance was preſent, to do the office

Adver. Vigilant.

office for him; for *he would not offer the Sacrifice at that time, having ſome trouble in his ſpirit.* Palladius in vita S. *Chryſoſt.*

2. To this are to be reduced all ſuch great actions, which in their whole conſtitution are great and lawful; but becauſe ſo many things are involved in their tranſaction, whereof ſome unavoidably will be amiſs, or may reaſonably be ſuppos'd ſo, may have ſomething in the whole, and at the laſt to be deplored: In ſuch caſes as theſe ſome great examples have been of advices to abſtain from the Communion, till, by a general, but a profound repentance for what hath been amiſs, God is deprecated, and the cauſe of Chriſtian hope and confidence do return. In the Eccleſiaſtical Hiſtory we read, that when *Theodoſius* had fought proſperouſly againſt *Eugenius* the Uſurper of the Empire, when his cauſe was juſt and approved by God, not only giving teſtimony by the prediction and warranty of a religious Hermit, but alſo by prodigious events, by winds and tempeſts fighting for him, and by which he reſtored peace to the Church, and tranquility to the Empire; yet he, by the advice of S. *Ambroſe*, abſtain'd a while from the holy Sacrament, and would not carry blood upon his hands *, though juſtly ſhed, unto the Altars; not only following the preſident of *David*, who becauſe he was a man of blood, might not build the Temple, but for fear leaſt ſome unfit appendage ſhould ſtick to the management of a juſt employment.

* Tu genitor cape ſacra manu patrioſque penates
Me bello è tanto digreſſum, & cede recenti
Attrectare nefas: donec me flumine vivo
Abluero ———
Æneid. 1.

3. Of the ſame conſideration it is, if a perſon whoſe life ſhould be very exemplar, is guilty of ſuch a ſingle folly, which it may be would not

diſhonour a meaner man, but is a great vanity and reproach to him; a little abſtention, and a penitential ſeparation (when it is quit from ſcandal) was ſometimes practis'd in the ancient Church, and is adviſable alſo now in fitting circumſtances. Thus when *Gerontius* the Deacon had vainly talked that the Devil appeared to him one night, and that he had bound him with a chain, St. *Ambroſe* commanded him to abide in his houſe, and not to come to the Church, till by penances and ſorrow he had expiated ſuch an indiſcretion, which to a man, had in reputation for wiſdom, is as a fly in a box of oyntment, not only uſeleſs, but miſchievous. And St. *Bernard* commends St. *Malachy*, becauſe he reproved a Deacon for attending at the Altar the day after he had ſuffered an illuſion in the night. It had been better he had abſtained from the Altar one day, and by that intermediate expiation and humility, have the next day returned to a more worthy miniſtery.

In vita St. *Malachiæ*, cui injungens pœnitentiam non debueras, inquit, hodie miniſtraſſe, ſed verecunde te ſubtrahere ſacris; & deferre tantis tamque Divinis myſteriis, ut hac humilitate purgatus, dignius exinde miniſtrares.

4. One degree of curious caution I find beyond all this, in an inſtance of St. *Gregory* the Great, in whoſe life we find, that he abſtained ſome days from the holy Communion, becauſe there was found in a Village near *Rome* a poor man dead, no man could tell how; but becauſe the good Biſhop feared he might have been ſtarved, and that he died for want of proviſion; he ſuppoſing it might reflect upon him, as a defect in his Government, or of his perſonal Charity, thought it fit to deplore the accident; and to abſtain from the Communion, till he might hope for pardon, in caſe he had done amiſs.

If

If theſe things proceed from the ſincerity of a well diſpoſed ſpirit, that can ſuffer any trouble, rather than that of ſin, the product is well enough, and in all likelihood would always be well, if the caſe were conducted by a prudent ſpiritual guide; for then it would not change into ſcruples and ſuperſtition. But theſe are but the fears, and cautions, and ſecurities of a tender ſpirit; but are not an anſwer to the Queſtion, *Whether it be lawful for ſuch perſons to Communicate*? For certainly they may, if all things elſe be right; and they may be right in the midſt of ſuch little accidents. But theſe belong to the queſtions of perfection and excellencies of grace; theſe are the extraordinaries of them, who never think they do well enough: and therefore they extended no farther than to a ſingle abſtention, or ſome little proportionable retirement; and may be uſeful when they are in the hands of prudent and excellent perſons.

SECT. V.

What ſignifications of Repentance are to be accepted by the Church in admiſſion of Penitents to the Communion.

THis inquiry will quickly be anſwered, when we conſider that the end, why the Church enjoins publick or private amends reſpectively to any

any convict or confessed Criminal, she only does it as a Mother and Physitian to souls, and a Minister of the Divine pardon, and the Conductress of penitential Processes: she does it, that the man may be recovered from the snare of the enemy, that she may destroy the work of the Devil, that the sinner may become a good Christian: and therefore the Church, when she conducts any mans repentance, is bound to enjoyn so many external Ministeries, that if they be really joined with the internal contrition and reformation, will do the work of reconcilement in the Court of Heaven. The Church can exact none, but what she can see or some way take external notice of; but by these externals, intends to minister to the internal repentance; which when it is sufficiently signified by any ways that she may presently rely upon, as testimonies and ministries of a sufficient internal contrition and real amends, she can require no more, and she ought not to be content with less.

It is therefore infinitely unsafe and imprudent to receive the confessions of criminals, and after the injunction of certain cursory penances, to admit them to the Blessed Sacrament, without any further emendation, without any trial of the sincerity of their conversion, before it is probable that God hath pardoned them, before their affections to sin are dead, before the spirit of mortification is entred, before any vice is exterminated, or any virtue acquired: Such a looseness of discipline is but the image

Si cito rediret homo ad pristinam beatitudinem, ludus illi esset cadere in mortem, *S. Aug. Serm.* 34. *de diversis.*

In ipsa Ecclesia ubi maxime misereri decet, quam maxime decet forma justitiæ, ne quis à Communionis consortio abstentus, brevi lachrymula atque ad tempus parata, vel etiam uberioribus fletibus Communionem, quam plurimis debet postulare temporibus, facilitate sacerdotis extorqueat. S. *Ambrose in Psal.* 118. in hæc verba, Miserere mei secundum eloquium tuum.

image of repentance (whether we look upon it as it is deſcribed in Scripture, or as it was practiſed by the Primitive Church) which at leaſt is a whole change of life, a converſion of the whole man to God. And it is as bad, when a notorious criminal is put to ſhame one day, for ſuch a ſin which could not have obtained the peace of the Church, under the ſeverity and ſtrictneſs of fifteen years, amongſt the holy Primitives. Such publick Eccleſiaſtical penances may ſuffice to remove the ſcandal from the Church, when the Church will be content upon ſo eaſie terms; for ſhe only can tell what will pleaſe her ſelf. But then ſuch diſcipline muſt not be eſteemed a ſufficient miniſtery of repentance, nor a juſt diſpoſition to pardon. For the Church ought not to give pardon, or to promiſe the peace of God upon eaſier terms than God himſelf requires; and therefore when repentance comes to be conducted by her, ſhe muſt require ſo much as will extinguiſh the ſin, and reform the man, and make him and repreſent him good.

All the liberty that the Church hath in this, is what is given her by the latitude of the judgment of charity; and yet oftentimes a too eaſie judgment is the greateſt uncharitableneſs in the world, and makes men confident, and careleſs, and deceived: and therefore, although gentle ſentences are uſeful, when there is danger of deſpair or contumacy, yet that is rather a palliation of a diſeaſe than a cure; and therefore the method muſt be changed as ſoon as it can, and the ſevere and true Sermons of the Goſpel muſt be either proclaimed aloud, or inſinuated prudently and ſecretly, and men be taught to rely upon them and their conſequents, and upon nothing elſe; for

for they will not deceive us. But the corrupt manners of men, and the corrupt doctrines of ſome Schools, have made it almoſt impoſſible to govern ſouls as they need to be governed.

The Church may indeed chooſe whether ſhe will impoſe on Criminals any exterior ſignifications of repentance, but accept them to the Communion upon their own accounts, of a ſincere converſion and inward contrition; but then ſhe ought to do this upon ſuch accounts, as are indeed real and ſufficient, and effective and allowed; that is, when ſhe can underſtand that ſuch an emendation is made, and the man is really reformed, ſhe can pronounce him pardoned; or, which is all one, ſhe may communicate him. And farther yet, ſhe can by Sermons declare all the neceſſary parts of repentance, and the conditions of pardon, and can pronounce limited and hypothetical or conditional pardons; concerning which, the penitent muſt take care that they do belong to him. But if ſhe does undertake to conduct any repentances exteriouſly, it is to very little purpoſe to any way, that is not commenſurate to that true internal repentance, which is effective of pardon. Indeed every ſingle act of penance does ſomething towards it; but why ſomething ſhould be enjoined that is not ſufficient, and that falls infinitely ſhort of the end of its deſignation, though the Church may uſe her liberty, yet it is not eaſy to underſtand the reaſon. But I leave this to the conſideration of thoſe who are concerned in Governments publick, or in the private conduct of ſouls, to whom I earneſtly and humbly recommend it; and I add this only, that when the ancient Churches did abſolve and communicate dying penitents, though but newly

newly returned from ſin, they did it *de bene eſſe*, or with a hope it might do ſome good, and becauſe they thought it a caſe of neceſſity, and becauſe there was no time left to do better; but when they did as well as they could, they could not tell what God would do; and though the Church did well, it may be it was very ill with the ſouls departed. But becauſe that is left to God, it is certain ſome things were done upon pious confidence and venture for which there was no promiſe in the Goſpel.

That which the Church is to take care of is, that all her Children be ſufficiently taught, what are the juſt meaſures of preparation and worthy diſpoſition to theſe Divine Myſteries; and that ſhe admits none, of whom ſhe can tell that they are not worthy; ſuch as are notorious adulterers, homicides, inceſtuous, perjurers, habitually peeviſh to evil effects, and permanently angry (for this I find reckoned amongſt the Primitive Catalogues of perſons to be excluded from the Communion) rapines, theft, ſacriledge, falſe witneſs, pride, covetouſneſs, and envy. It would be hard to reduce this rule to practice in all theſe inſtances, unleſs it be by conſent and voluntary ſubmiſſion of penitent perſons. But that which I remark is this: that proud perſons and the covetous, the envious and the angry, were eſteemed fit to be excommunicate; that is, infinitely unfit to be admitted to the bleſſed Sacrament; and that by the rules of their diſcipline, they were to do many actions of publick and ſevere pennance and mortifications, before they would admit them. Now

Si permanſiſſemus illâ in munditiâ, quæ nobis per baptiſmum data eſt, veræ fælices eſſemus, ſed non permanſimus. Cecidimus enim per noſtram culpam, non ſolum in peccata, ſed etiam in crimina, propter quæ peccatores ab Eccleſia ſeparantur: qualia ſunt Homicidia, adulteria, fornicationes, ſacrilegia, rapinæ, furta, falſa teſtimonia, ſuperbia, invidia, avaritia, *diutina iracundia*, Ebrietas aſſidua. *Fulbert, Carnot. Ser. 2. ad Populum.*

Now then the case is this: They did esteem more things to be required to the integrity of repentance, and God not to be so soon reconciled, and the devil not so soon dispossess'd, and mens resolutions not so fit to be trusted, and more to be required to pardon than confession, and the pronouncing absolution; all this otherwise, than we do, and therefore so long as they did conduct repentances, they required it as it should be; being sure that no repentance that was joined with hope and charity, could be too much, but it might quickly be too little; and therefore, although the Church may take as little as she please for a testimonial of repentance, and suppose the rest is right, though it be not signified; yet when she, either in publick or in private is to manage repentances she must use no measure, but that which will procure pardon, and extinguish both the guilt and dominion of sin. The first may be of some use in government, but of little avail to souls, and to their eternal interest: therefore in the first, she may use her liberty, and give her self measures; in the latter, she hath no other but what are given her by the nature of repentance, and its efficacy and order to pardon, and the designs of God, for the reformation of our souls, and the extermination of sin.

SECT.

SECT. VI.

Whether may every Miniſter of the Church and Curate of Souls, reject impenitent perſons, or any Criminals from the holy Sacrament, until themſelves be ſatisfied of their repentance and amends?

SEparation of ſinners from the bleſſed Sacrament, was either done upon confeſſion and voluntary ſubmiſſion of the penitent; or by publick conviction and notoreity. Every Miniſter of Religion can do the firſt, for he that ſubmits to my judgment, does chooſe my ſentence; and if he makes me judge, he is become my ſubject in a voluntary Government: and therefore I am to judge for him, when it is fit that he ſhould communicate: only, if when he hath made me Judge, he refuſes to obey my counſel, he hath diſſolved my Government, and therefore will receive no further benefit by me. * But concerning the latter of theſe, a ſeparation upon publick conviction or notoreity; that requires an authority that is not precarious and changeable. Now this is done two ways; either by Authority forbidding, or by Authority reſtraining and compelling; that is, by the word of our proper miniſtery, diſſuading him that is unworthy from coming and threatning him with Divine judgments if he does come; or elſe rejecting of him, in caſe that he fears not theſe threatnings, but perſiſts in his deſires of having it.

Now

Now of the firſt of theſe, every Miniſter of the Word and Sacraments is a competent Miniſter; for all that miniſter to ſouls are to tell them of their dangers, and by all the effects of their Office, to preſent them pure and ſpotleſs unto God. The Seers muſt take care that the people may ſee, leſt by their blindneſs they fall into the bottomleſs pit. And when the Curates of Souls have declared the will of God in this inſtance, and denounced his judgments to unworthy Communicants, and told to all that preſent themſelves, who are worthy, and who are not, they have delivered their own ſouls; all that remains, is, that every perſon take care concerning his own affairs.

For the ſecond, *viz.* denying to miniſter to criminals, though demanding it with importunity; that is an act of prudence and caution in ſome caſes, and of authority in others. When it is matter of caution, it is not a puniſhment, but a medicine; according to thoſe excellent words of St. *Cyprian*; *To be caſt out* (*viz.* for a time from the Communion) *is a remedy and degree towards the recovery of our ſpiritual health*: and becauſe it is no more; it cannot be pretended to be any mans *right* to do it; but it may be in *his duty* when he can; but therefore this muſt depend upon the conſent of the penitent. For a Phyſitian, muſt not in deſpite of a man, cut off his leg to ſave his life; the ſick man may chooſe whether he ſhall or no. But ſometimes it is an act of authority; as when the people have conſented to ſuch a diſcipline, or when the ſecular arm, by aſſiſting the Eccleſiaſtical, hath given to it a power of mixt juriſdiction; that

Nam ejici remedium eſt & gradus ad recuperandam ſanitatem. *lib. de dupl. Martyr.*

that is, when the ſpiritual power of paternal regiment which Chriſt hath given to his Miniſters the ſupreme Curates, is made operative upon the perſons and external ſocieties of men. Now of this power the Biſhops are the prime and immediate ſubjects, partly under Chriſt, and partly under Kings; and of this power, inferior Miniſters are capable by delegation, but no otherwiſe; they being but Deputies and Vicars in the cure of ſouls, under their ſuperiors, from whom they have received their order and their charge. And thus I ſuppoſe we are to underſtand the Rubrick before our Communion office; which warrants the Curate not to ſuffer *open and notorious* evil livers, by whom the Congregation is offended, and thoſe between whom he perceiveth malice and hatred to reign, to be partakers of the Lords Table. In the firſt, the caſe is of no notorious Criminals, and is to be underſtood of a notoreity of Law; and in this the Curate is but a publiſher of the *Judges ſentence*; in the ſecond, the Criminal is *ipſo facto* excommunicate, and therefore in this the Curate is but the Miniſter of the *Sentence of the Law*, or at leaſt hath a delegate authority to paſs the Churches Sentence in a matter that is evident. But this is ſeldom practiſed otherwiſe, than by rejecting ſuch perſons by way of denunciation of the divine judgments; and if it be ſo underſtood, the Curate hath done his duty which God requires; and I believe the Laws of *England* will ſuffer him to do no more by his own authority.

See Rule of Conſcience, l. 3. c. 3 & 4.

But this is to be reduced to practice by the following meaſures.

1. Every man is to be preſumed fit, that is not known to be unfit; and that he is not a publick

Criminal, is not to be ſuppoſed unworthy to communicate. It may be he is; but that himſelf only knows, and he can only take care; but no man is to be prejudiced by imperfect and diſputable principles, by conjectures, and other mens meaſures, by the rules of Sects, and ſeparate Communities: And if a man may belong to God, and himſelf not know it, he may do ſo when his Curate knows it not.

Omnibus Epiſcopis & Presbyteris interdicimus ſegregare aliquem à ſacra communione, antequam cauſa monſtretur propter quam ſanctæ regulæ hoc fieri jubent. *Collat. 9. tit. 15. c. 11. de ſanctiſſimis Epiſcopis.*

2. No man may be ſeparated from the Communion for any private ſin, vehemently or lightly ſuſpected. This Cenſure muſt not paſs, but when the Crime is manifeſt and notorious; that is, when it is delated and convict in any publick Aſſembly, Civil or Eccleſiaſtical, or is evident to a multitude, or confeſſed. This is the expreſs Doctrine of the Church in St. *Auſtin*'s time, who affirms, that the Eccleſiaſticks have no power to make ſeparations of ſinners, not confeſſed nor convict. And beſides many others, it relies upon this prudential conſideration, which *Linwood* hath well obſerved; [*Every Chriſtian hath a right in the receiving the Euchariſt, unleſs he loſes it by deadly ſin: Therefore when it does not appear in the face of the Church, that ſuch an one hath loſt his right, it ought not in the face of the Church to be denied to him; otherwiſe a licence would be given to evil Prieſts, according to their pleaſure, with this puniſhment, to afflict whom they liſt.*]

Nos à communione quenquam prohibere non poſſumus, niſi aut ſponte confeſſum, aut in aliquo judicio Eccleſiaſtico vel ſæculari nominatum atque convictum. *Homil. 50. & de Medicina pœnit. ſuper illud.* 1. Cor. 5. *ſi quis frater.*

De celebrat. Miſſar.

3. Every Sinner that hath been convict, or hath confeſſed, and affirms himſelf to be truly penitent,

tent, is to be believed, where by the Laws of the Church, he is not bound to paſs under any publick diſcipline: For no man can tell, but that he ſayes true; and becauſe every degree of Repentance is accepted to ſome diſpoſitions and proportions of pardon, and God hath not told us the juſt period of his being reconciled; and his mercy is diviſible as our return, and unknown to us; he that knows that without Repentance he eats damnation, and profeſſes upon that very account that he is penitent, may be taught as many more things as the Curate pleaſe, or as he is ſuppoſed to need; but muſt not be rejected from the Holy Communion, if he cannot be perſuaded. For this judgment is ſecret, and is to paſs between God and the Soul alone, for becauſe no man can tell, no man can judge; and the Curate, who knows not how it is, cannot give a definitive ſentence.

4. But if there come any accidental obligation upon Criminals; as if by the Laws of a Church, to which they are ſubjected, it be appointed they ſhall give publick evidence and amends, they are to be judged by thoſe meaſures, and are not to be reſtored ordinarily, till they have by publick meaſures proved their Repentance. This relies upon all thoſe grounds upon which obedience to Eccleſiaſtical Rulers is built. See Rule of Conſcience. *l.* 3. *c.* 1. & *c.* 4.

5. It is lawful for the Guides of Souls to admit to the Communion, ſuch perſons whom they believe not to be fit and worthily prepared, if they will not be perſwaded to retire: It is evident in the caſe of Kings, and all ſupreme Powers, and great Communities, and ſuch who being rejected, will be provoked into malice and perſecution. [*Such indeed the Church ſometimes tolerates,*

St. Cyprian, ſive quicunque ſit Author libri de duplici Martyrio.

leſt being provoked, they diſturb the people of God: but what does it profit them, not to be caſt out of the Aſſemblies of the godly, if they deſerve to be caſt out? To deſerve ejection is higheſt evil, and to no purpoſe he is mingled in the Congregations of the faithful, who is excluded from the ſociety of God, and the myſtical Body of Chriſt.] And it is alſo evident in the Societies of the Church, which we know by the words of Chriſt, and by experience are a mixt multitude: And ſince the Scripture does not exempt a ſecret Sinner from the Communion, why wilt thou endeavor to except him? It is St. *Auſtin*'s Argument And who ſhall reject every man that he believes to be proud, or covetous, or envious? Who ſhall define pride, or convince a ſingle perſon of a proud heart, or of his latent envy? And who ſhall give rules by which every ſingle man that is to blame, can be convinced of covetouſneſs? If it be permitted to the diſcretion of the Pariſh-Prieſt, you erect a gibbet and a rack, by which he ſhall be enabled to torment any man, and you give him power to ſlander or reproach all his neighbors; if you go about to give him meaſures, you ſhall never do it wiſely or piouſly; for no rules can be ſufficient to convince any proud man; and if you make the Pariſh Curate Judge of theſe rules, you had as good leave it to his diſcretion; for he will uſe them as he pleaſe: and after all, you ſhall never have all the people good, and if not, you ſhall certainly have them hypocrites; and therefore it

Ad hoc enim altare quod nunc in Eccleſia eſt, in terra poſitum, ad myſteriorum Divinorum ſignacula celebranda, multi etiam ſcelerati poſſunt accedere; quoniam Deus commendat in hoc tempore patientiam ſuam, ut in futuro exerat ſeveritatem ſuam. Ad illud autem altare quo præcurſor pro nobis introivit Jeſus, quo caput Eccleſiæ præceſſit, membris cæteris ſecuturis, nullus eorum accedere poterit, de quibus dixit Apoſtolus, quoniam qui talia agunt regnum Dei non poſſidebunt. *St. Aug. homil.* 50. *c.* 9.

it cannot be avoided, but unfit perſons will be admitted: for ſince the Kingdom of Grace is within us, and Gods choſen ones are his ſecret ones, and he only knows who are his, it will be ſtrange that viſible Sacraments, ſhould be given only to an inviſible Society: and after all, if to communicate evil men be unavoidable, it cannot be unlawful.

I do not ſay that perſons unprepared may come; for they ought not, and if they do, they dye for it; but I ſay, if they will come, it is at their peril, and to no mans prejudice but their own, if they be plainly and ſeverely admoniſhed of their duty and their danger; and therefore, that every man muſt judge of his own caſe, with very great ſeverity and fear, even then when the Guides of Souls muſt judge with more gentleneſs, and an eaſier charity; when we muſt ſuſpect our little faults to be worſe than they ſeem, and our negligences more inexcuſable, and fear a ſin when there is none, and are ready to accuſe our ſelves for every indiſcretion, and think no repentance great enough for the foulneſs of our ſins, at the ſame time when we judge for others, we ought to eſteem their certain good things, better than they do, and their certain evils leſs, and their diſputable good things certain, and their uncertain evils none at all, or very excuſable. And therefore it was to very great purpoſe, that the Apoſtle gave Command, that *every man ſhould examine himſelf, and ſo let him eat* *, that is, let it be done as it may be done thorowly; let him

* In hâc ergo pœnitentiâ majorem quiſque in ſe ſeveritatem debet exercere, ut *à* ſeipſo judicatus non judicetur *à* Deo, ſicut idem Apoſtolus ait. Si enim nos judicaremus, *a* Domino non judicaremur. Aſcendat itaque homo adverſum ſe tribunal mentis ſuæ, ſi timet illud quod opportet nos exhiberi ante tribunal Chriſti, ut illud recipiat Unuſquiſque, quod per corpus geſſit, ſive bonum, ſive malum; conſtituat ſe ante faciem ſuam ne hoc ei poſtea fiat. Nam minatur hoc Deus peccatori,

peccatori, dicens, arguam te, & ſtatuam te ante faciem tuam. Atque ita conſtituto in corde judicio, adſit accuſatrix cogitatio, teſtis conſcientia carnifex timor. Inde quidam ſanguis animi confitentis per lacrymas profluat. Poſtremo ab ipſa mente talis ſententia proferatur, ut ſe indignum homo judicet participatione corporis & ſanguinis Domini; ut qui ſeparari a regno cœlorum timet per ultimam ſententiam ſummi judicis per Eccleſiaſticam diſciplinam a Sacramento cœleſtis panis interim ſeparetur. Verſetur ante oculos, imago futuri judicii, ut cum alii accedunt ad altare Dei, quo ipſe non accedit, cogitet quam ſit contremiſcenda illa pœna, quâ præcipientibus aliis vitam æternam, alii in mortem præcipitantur æternam. S. *Auguſt. homil.* 50. *c.* 9.

do it whoſe caſe it is, and who is moſt concerned that it be done well; let it be done ſo, that it may not be allayed and leſſened by the judgment of charity; and therefore let a man do it himſelf: For when the Curate comes to do it, he cannot do it well, unleſs he do it with mercy; for he muſt make abatements, which the ſinners caſe does not often need in order to his reconciliation and returns to God, where ſeverity is much better than gentle ſentences. But the Miniſter of Religion muſt receive in ſome caſes ſuch perſons, who ought not to come, and who ſhould abſtain, when themſelves give righteous judgment upon themſelves.

For if it be lawful for Chriſtian people to communicate with evil perſons, it is lawful for Chriſtian Prieſts to miniſter it; it being commanded to the people in ſome caſes to withdraw themſelves from a Brother that walks inordinately; but no where commanded, that a Miniſter of Religion ſhall refuſe to give it to him that requires it, and is within the Communion of the Church, and is not yet as an Heathen and a Publican: and it is evident, that in the Churches of *Corinth*, the Communion was given to perſons, who for unworthineſs fell under the Divine anger; and yet no man was reproved, but the unworthy Communicants, and themſelves only commanded to take care of it. For he that ſays, the people may not

not communicate with wicked perſons, falls into the error of the Donatiſts, which St. *Auſtin*, and others, have infinitely confuted; but he that ſays, the people may, ought not to deny but that the Prieſt may; and if he may communicate with him, it cannot be denied but that he may miniſter to him. But this was the caſe of the Sons of *Iſrael*, who did eat Manna, and drank of the Rock *; and yet that Rock was Chriſt, and that Manna was alſo his Sacrament; and yet *with many of theſe God was angry, and they fell in the Wilderneſs.* And if Baptiſm was given as ſoon as ever men were converted, in the very day of their change, and that by the Apoſtles themſelves, and yet the ſame Chriſt is there conſigned and exhibited. We may remember, that in Scripture we find no difference in the two Sacraments, as to this particular. But in this there needs not much to be ſaid; they that think things can be otherwiſe, and have try'd, have declared to all the world by the event of things, that although the guides of Souls may, by wiſe and ſeaſonable diſcourſes, perſuade and prevail with *ſome few perſons*, yet no man can reform the world; and if all were rejected, whoſe life does not pleaſe the Curate, ſome will not care, and will let it quite alone; and others that do care, will never the more be mended, but turn hypocrites; and they are the worſt of men, but moſt readily communicated: Some other evils do alſo follow, and when we have reckoned Schiſms, Partialities, Reproaches, Animoſities, and Immortal hatreds between Prieſt and People, we have not reckoned the one half.

* Quemadmodum tu comedis Chriſti corpus, ſic illi Manna; & quomodo tu bibis ſanguinem, ſic illi aquam ex petra. *S. Chryſoſt. homil.* 18. *in* 2 *Corinth.*

Nedum purgatiſſimam Eccleſiam volunt inſtituere, brevi nullam habeant. *Bullinger ad Bezam.*

6. When to ſeparate Criminals can be prudent and uſeful, and is orderly limited, and legal, it ought not to be omitted * upon any conſideration, becauſe it is the ſinews and whole ſtrength of Eccleſiaſtical diſcipline, and is a moſt charitable miniſtery to ſouls, and brings great regard to the Holy Sacrament, and produces reverence in the Communicants, and is a deletery to ſin, and was the perpetual practice of the beſt Ages of the Church, and was bleſſed with an excellent correſponding piety in their Congregations; upon which account, and of other conſiderations, St. *Cyprian* *, St. *Baſil* †, St. *Chryſoſtom* *, and divers others, call upon Prelates and People, to exerciſe and undergo reſpectively this Eccleſiaſtical diſcipline.

* Quantum ruboris civitate turpiter ſe gerendo incuſſerunt, tantum laudis graviter puniti adferant. *Valer. Max.*

Ezek. 13. 18.

* *De lapſis & lib. 3. ep. 15.*

† *Epiſt. ad Amphil. c. 2. 84, 85.*

* Non parva vobis eminet ultio, ſi quem cujuſpiam conſcium nequitiæ, hujus menſæ participem concedatis, ſanguis ejus de veſtris manibus exquiretur, *S. Chryſoſt. homil. 60. ad Pop. Antioch.*

See Rule of Conſcience. *l. 3. c. 4. rule 9. p. 257.*

But this hath in it ſome variety. 1. For if the perſon be Notorious, a great and incorrigible Criminal, refuſing to hear, the Church proceeding againſt him upon complaint, confeſſion, or notoriety, and conſequently to be eſteemed as a Heathen and a Publican; then comes in the Apoſtolical rules, *with ſuch a one not to eat*; and, *withdraw from ſuch a one*, for there is *no accord between Chriſt and Belial*, between a Chriſtian and a Heathen, or an Unbeliever; that is, one who is thruſt into the place and condition of an Infidel; and *give not that which is holy unto dogs*. 2. But if he be within the Communion of the Church, and yet a Criminal, not delated, not convict, not legally condemned, and yet privately known to be ſuch,

1 *Cor.* 5. 11. 2 Theſ. 3. 6.

or

or publickly ſuſpected and ſcandalous; the Miniſter of Religion muſt ſeparate him by the Word of his Miniſtery, and tell him his danger, and uſe all the means he can to bring him to repentance and amends before he admits him; if the Miniſter of Religion omits this duty, he falls under the Curſe threatned by God in the Prophet, If he *does not warn him*, if he does *not ſpeak to the wicked, to give him warning to ſave his life*; *his blood ſhall be upon him.* 3. If there be a regular juriſdiction eſtabliſhed, and this ſpiritual Authority be backed with the ſecular, it muſt be uſed according to the meaſures of its eſtabliſhment, and for the good of the Church in general, and of the Sinner in particular; that is, although the perſon be not as a Heathen, and Excommunicate by the Churches ſentence, yet he muſt be rejected for a time, and thruſt into repentance, and meaſures of ſatisfaction; and as he muſt not refuſe, ſo muſt not the Miniſter of the Sacrament otherwiſe admit him; and in this ſenſe it was, that St. *Chryſoſtom* ſaid, *He would rather loſe his life, than admit unworthy men to the Lords Table.* Ezek. 3. 18. Homil. 83. in Matth.

7. But becauſe Piety hath ſuffered ſhipwrack, and all diſcipline hath been loſt in the ſtorm, and good manners have been thrown overboard; the beſt remedy in the world that yet remains, and is in uſe amongſt the moſt pious ſons and daughters of the Church is, that they would conduct their Repentance by the continual adviſes and miniſtery of a ſpiritual Guide; for by this alone, or principally, was the primitive Piety and Repentances advanced to the excellency, which we often admire, but ſeldom imitate; and the event will be, that beſides we ſhall be guided in the ways of holineſs in general, we ſhall be at peace, as to the

the times and manner of receiving the Holy Sacrament, our penitential abſtentions, and ſeaſonable returns: and we ſhall not ſo frequently feel the effects of the Divine Anger upon our perſons, as a reproach of our folly, and the puniſhment of our unworthy receiving the Divine Myſteries. And this was earneſtly adviſed and preſſed upon their people by the holy Fathers, who had as great experience in their conduct, as they had zeal for the good of ſouls. [*Let no man ſay, I repent in private, I repent before God in ſecret. God, who alone does pardon, does know that I am contrite in heart. For was it in vain? was it ſaid to no purpoſe, whatſoever ye ſhall looſe in earth, ſhall be looſed in heaven? We evacuate the Goſpel of God, we fruſtrate the*
Homil. 49. *words of Chriſt*] So St. *Auſtin.* [*And therefore when a man hath ſpoken the ſentence of the moſt ſevere medicine, let him come to the Preſidents of the Church, who are to miniſter in the power of the Keys to him; and beginning now to be a good Son, keeping the order of his Mother, let him receive the meaſure and manner of his repentance from the Preſidents of*
Ibid. *the Sacraments.*] Concerning this thing, I ſhall never think it fit to diſpute, for there is nothing to inforce it, but enough to perſwade it; but he that tries, will find the benefit of it himſelf, and will be beſt able to tell it to all the world.

SECT.

SECT. VII.

Penitential Soliloques, Ejaculations, Exerciſes, and preparatory Prayers to be uſed in all the days of Preparation to the Holy Sacrament.

I.

ALmighty and Eternal God, the Fountain of all virtue, the Support of all holy hopes, the Author of pardon, of life, and of ſalvation; Thou art the Comforter of all that call upon thee: Thou haſt concluded all under ſin, that thou mighteſt have mercy upon all: Look upon me, O God, and have pity on me, lying in my blood and miſery, in my ſhame, and in my ſins, in the fear and guilt of thy wrath, in the ſhadow of death, and in the gates of Hell. I confeſs to thee, O God, what thou knoweſt already; but I confeſs it to manifeſt thy Juſtice, and to glorify thy Mercy, who haſt ſpared me ſo long; that I am guilty of the vileſt and baſeſt follies, which uſually diſhonour the fools, and the worſt of the ſons of men.

II.

I have been proud and covetous, envious and luſtful, angry and greedy, indevout and irreligious; reſtleſs in my paſſions, ſenſual and ſecular, but hating wiſe counſels, and ſoon weary of the Offices of a holy Religion. I cannot give an account of my time, and I cannot reckon the ſins of my tongue. My crimes are intolerable,

intolerable, and my imperfection ſhameful, and my omiſſions innumerable; and what ſhall I do, O thou Preſerver of men? I am ſo vile, that I cannot expreſs it; ſo ſinful, that I am hateful to my ſelf, and much more abominable muſt I needs be in thy eyes. I have ſinned againſt thee without neceſſity, ſometimes without temptation, only becauſe I would ſin, and would not delight in the ways of peace: I have been ſo ungrateful, ſo fooliſh, ſo unreaſonable, that I have put my own eyes out, that I might with confidence, and without fear, ſin againſt ſo good a God, ſo gracious a Father, ſo infinite a Power, ſo glorious a Majeſty, ſo bountiful a Patron, and ſo mighty a Redeemer, that my ſin is grown ſhameful, and aggravated even to amazement. I can ſay no more, I am aſhamed, O God, I am amaz'd, I am confounded in thy preſence.

III.

But yet, O God, thou art the healer of our breaches, and the lifter up of our head, and I muſt not deſpair; and I am ſure thy goodneſs is infinite, and thou doſt not delight in the death of a Sinner; and my ſins, though very great, are infinitely leſs than thy mercies, which thou haſt revealed to all penitent and returning Sinners in Jeſus Chriſt. I am not worthy to look up to Heaven; but be thou pleaſed to look down into the duſt, and lift up a Sinner from the Dunghil; let me not periſh in my folly, or be conſumed in thy heavy diſpleaſure. Give me time and ſpace to repent; and give me powers of Grace, and aids of thy Spirit; that as by thy gift and mercy I intend to amend whatſoever is amiſs, ſo I may indeed have grace and power faithfully to fulfil the ſame. Inſpire me with the ſpirit of repentance and mortification, that I may always fight againſt my ſins, till I be more than conque-

ror.

ror. Support me with a holy hope; confirm me with an excellent operative, and unreprovable faith, and enkindle a bright and a burning charity in my Soul: Give me patience in ſuffering, ſeverity in judging and condemning my ſin, and in puniſhing the Sinner; that judging my ſelf, I may not be condemned by thee; that mourning for my ſins, I may rejoyce in thy pardon; that killing my ſin, I may live in righteouſneſs; that denying my own will, I may always perform thine; and by the methods of thy Spirit, I may overcome all carnal and ſpiritual wickedneſſes, and walk in thy light, and delight in thy ſervice, and perfect my obedience, and be wholly delivered from my ſin, and for ever preſerved from thy wrath, and at laſt paſs on from a certain expectation, to an actual fruition of the Glories of thy Kingdom, through Jeſus Chriſt our Lord. Amen, Amen, Amen.

1. *I am in thy ſight, O Lord, a polluted perſon; ſin, like a cruſt of leproſie, hath overſpread me: I am a ſcandal to others, a ſhame to my ſelf, a reproach to my relations, a burthen to the earth, a ſpot in the Church, and deſerve to be rejected and ſcorned by thee.*

2. *But this, O God, I cannot bear: It is juſt in thee to deſtroy me; but thou delighteſt not in that: I am guilty of death, but thou loveſt rather that I ſhould live.*

3. *O let the cry of thy Sons blood, who offers an eternal Sacrifice to thee, ſpeak on my behalf, and ſpeak better things than the blood of* Abel.

4. *My Conſcience does accuſe me, the Devils rejoyce in my fall, and aggravate my Crimes, already too great;*

great; and thy Holy Spirit is grieved by me: But my Saviour Jeſus dyed for me, and thou pitieſt me, and thy Holy Spirit ſtill calls upon me, and I am willing to come; but I cannot come, unleſs thou draweſt me with the cords of love.

5. *O draw me unto thee by the Arguments of Charity, by the endearements of thy mercies, by the order of thy providence, by the hope of thy promiſes, by the ſenſe of thy comforts, by the conviction of my underſtanding, by the zeal and paſſion of holy affections, by an unreprovable faith, and an humble hope, by a religious fear, and an increaſing love, by the obedience of precepts, and efficacy of holy example, by thy power and thy Wiſdom, by the love of thy Son, and the grace of thy Spirit: Draw me, O God, and I will run after thee, and the ſweetneſſes of thy precious oyntments.*

6. *I am not worthy, O Lord, I am not worthy to come into thy preſence, much leſs to eat the fleſh of the ſacrificed Lamb: For my ſins, O bleſſed Saviour Jeſus, went along in confederation with the High Prieſts, in treachery with* Judas, *in injuſtice with* Pilate, *in malice with the People.*

7. *My ſins and the Jews crucified thee; my hypocriſie was the kiſs that betrayed thee; my covetous and ambitious deſires were the thorns that pricked thy ſacred head; my vanity was the knee that mocked thee; my luſts diſrobed thee, and made thee naked to ſhame and cruel ſcourgings; my anger and malice, my peeviſhneſs and revenge, were the bitter gall which thou didſt taſte; my bitter words and curſed ſpeaking, were the vinegar which thou didſt drink; and my ſcarlet ſins made for thee a purple*

purple robe of mockery and derision: And where shall I vile Wretch appear, who have put my Lord to death, and exposed him to an open shame, and crucified the Lord of life?

8. *Where should I appear, but before my Savior, who dyed for them that have murdered him, who hath loved them that hated him, who is the Savior of his enemies, and the life of the dead, and the redemption of Captives, and the Advocate for Sinners, and all that we do need, and all that we can desire?*

9. *Grant that in thy wounds I may find my safety, in thy stripes my cure, in thy pain my peace, in thy cross my victory, in thy resurrection my triumph, and a crown of righteousness in the glories of thy eternal Kingdom.* Amen, Amen.

St. *Austin's* penitential Prayer.

"*Before thy eyes, O gracious Lord, we bring our*
"*crimes; before thee we expose the wounds of our*
"*bleeding souls. That which we suffer is but little;*
"*but that which we deserve is intolerable: We fear*
"*the punishment of our sins, but cease not pertinaciously*
"*to proceed in sinning: Our weakness is sometimes*
"*smitten with thy rod, but our iniquity is not changed;*
"*our grieved mind is troubled, but our stiff neck is*
"*not bended with the flexures of a holy obedience;*
"*our life spends in vanity and trouble, but amends it*
"*self in nothing: When thou smitest us, then we con-*
"*fess our sin; but when thy visitation is past, then*
"*we forget that we have wept: When thou stretchest*
"*forth thy hand, than we promise to do our duty;*
"*but when thou takest off thy hand, we perform no*
"*promises,: If thou strikest, we cry to thee to spare*

us;

" *us; but when thou ſpareſt, we again provoke thee* " *to ſtrike us.*

" *Thus, O God, the guilty confeſs before thee; and* " *unleſs thou giveſt us pardon, it is but juſt that we* " *periſh: But O Almighty God our Father, grant to* " *us what we ask, even though we deſerve it not; for* " *thou madeſt us out of nothing, elſe we had not any* " *power to ask. Pardon us, O gracious Father, and take away all our ſin, and deſtroy the work of the Devil; and let the enemy have no part or portion in us; but acknowledge the work of thine own hand, the price of thine own blood, the ſheep of thy own fold, the members of thy own body, the purchaſe of thine own inheritance; and make us to be what thou haſt commanded; give unto us what thou haſt deſigned for us; enable us for the work thou haſt enjoined us, and bring us to the place which thou haſt prepared for us by the blood of the everlaſting Covenant, and by the pains of the Croſs, and the glories of thy Reſurrection, O bleſſed and moſt glorious Saviour and Redeemer Jeſus.* Amen.

CHAP.

CHAP. VI.

Of our Actual and Ornamental Preparation to the Reception of the Bleſſed Sacrament.

SECT. I.

HE that is dreſſed by the former meaſures, is always worthy to communicate; but he that is always well veſted, will againſt a wedding day be more adorned; and the five wiſe Virgins that ſtood ready for the coming of the Bridegroom, with oyl in their lamps, and fire on their oyl, yet at the notice of his coming trimm'd their lamps, and made them to burn brighter. The receiving of the Bleſſed Sacrament is a receiving of Chriſt; and here the ſoul is united to our Lord; and this Feaſt is the Supper of the Lamb, and the Lamb is the Bridegroom, and every faithful ſoul is the Bride; and all this is but the image of the ſtate of bleſſedneſs in Heaven, where we ſhall ſee him without a veil, whom here we receive under the veil of Sacraments; and there we ſhall live upon him without a figure, to whom we are now brought by ſignifications and repreſentments corporal. But then as we here receive the ſame thing as there, though after a leſs perfect manner; it is alſo very fit, we ſhould have here the ſame, that is, a heavenly converſation, though

Δύχη χρεὼν ἔχων ἐπενδύτην μεμνησο ἱλαρὸν.

Panem Angelorum ſub Sacramento manducamus in terris, eundem ſine Sacramento manifeſtius edamus in cœlis, non miniſterio corporali ſæpe repetitis actionibus ad eundem revertentes: Sed conſummato Sacerdotio noſtro erit & permanebit perpetua & ſtabilis, implens & reficiens nos ſufficientia, quâ proferet ſe palam abſque ullis integumentis, omnibus conſpicabilis ſummi preſentiâ ſacerdotis. *S. Cyprian de cœna Dom. cap. 2.*

Ecce panis Angelorum
Factus cibus viatorum.
Qui nos paſcis hic mortales
Tuos ibi commenſales
Co-hæredes & Sodales
Fac Sanctorum civium.
Hymn. Eccleſ.

after the manner of men, living upon the earth. It is true, that bleſſed Souls receive Chriſt always, and they live accordingly, in perpetual uninterrupted glorifications of his name, and conformities to his excellencies. Here we receive him at certain times, and at ſuch times, we ſhould make our converſation cœleſtial, and our holineſs actual, when our addreſſes are ſo, ſo that in our actual addreſſes to the reception of theſe Divine Myſteries, there is nothing elſe to be done, but that what in our whole life is done habitually, at that time be done actually. No man is fit to die, but he who is ſafe if he dies ſuddenly; and yet he that is ſo fitted, if he hears the noiſe of the Bridegrooms coming, will ſnuff his lamp, and ſtir up the fire, and apply the oyl; and ſo muſt he that hath warning of his Communion.

He that communicates every day, muſt live a life of a continual Religion; and ſo muſt he who in any ſenſe communicates frequently, if he does it at all worthily; but he that lives careleſly, and dreſſes his ſoul with the beginnings of virtues againſt a Communion-day, is like him that repents not till the day of his death, if it ſucceeds well, it is happy for him; but if he does not, he may blame himſelf for being confident without a promiſe. Every worthy Communicant, muſt prepare himſelf by a holy life, by mortification of all his ſins, by the acquiſition of all Chriſtian graces; and this is not the work of a day, or a week; but by

by how much the more theſe things are done, by ſo much the better we are prepared.

So that the actual addreſs and proper preparation to the Bleſſed Sacrament, is indeed an inquiry whether we are habitually prepared; that is, whether we be in the ſtate of grace; whether we belong to Chriſt, whether we have faith and charity, whether we have repented truly. If we be to communicate next week, or it may be to morrow, theſe things cannot be gotten to day, and therefore we muſt ſtay till we be ready. And if by our want of preparation, we be compelled for the ſaving of our ſouls, and leſt we die, to abſtain from this holy Feaſt, let us conſider what our caſe would be, if this ſhould be the laſt coming of the Bridegroom. This is but the warning of that; this is but his laſt coming a little antedated; and God graciouſly calls us now to be prepared here, that we may not be unprepared then; but it is a formidable thing to be thruſt out when we ſee others enter.

And therefore, when the Maſters of ſpiritual life call upon us to ſet apart a day, or two, or three, for preparation to his holy Feaſt, they do not mean that any man, who on the *Thurſday* is unfit and unworthy, ſhould be fitted to communicate on *Sunday*: but that he ſhould on thoſe days try whether he be or no, and paſs from one degree of perfection to a greater, from the leſs perfect to the more; for let us think of it as we pleaſe, there is no other preparation; and it might otherwiſe ſeem a wonder to us, why St. *Paul*, who particularly ſpeaks of it, and indeed the whole New Teſtament, ſhould ſay nothing of any particular preparation to this holy Feaſt; but only gives us caution that we do not receive

it unworthily, but gives us no particular rule or precept but this one, *That a man ſhould examine himſelf*, and ſo let him eat: I ſay, this might ſeem very ſtrange, but that we find there is, and there can be no worthy preparation to it, but a life of holineſs, and *that every one who names the Lord Jeſus ſhall depart from iniquity*; and therefore, that againſt the day of Communion there is nothing peculiarly and ſignally required, but to examine our ſelves, to ſee if all be right in the whole; and what is wanting towards our proportion of perfection and ornament to ſupply it. So that the *immediate preparation* to the holy Communion can have in it but three parts and conjugations of duty.

1. An examination of our conſcience.

2. An actual ſupply of ſuch actions as are wanting.

3. Actual devotion, and the exerciſe of ſpecial graces by way of prayer, ſo to adorn our preſent ſtate and diſpoſitions.

SECT. II.

Rules of Examination of our Conſciences againſt the day of our Communion.

HOw we are to examine our ſelves concerning ſuch ſtates of life and conjugations of duty, as are properly relative to the great and eſ-

ſential

ſential preparation and worthineſs to communicate, I have already largely conſidered *: Now I ſhall add ſuch practical adviſes, which may with advantage miniſter to the actual reception, ſuch which concern the immediate preparatory and ornamental addreſs; that we may reduce the former Doctrine to action and exerciſe againſt that time, and this will ſerve as an Appendix, and for the compleating the former meaſures.

* Chap. 2.

1. In the days of your addreſs, conſider the greatneſs of the work you go about, that it is the higheſt Myſtery of the whole Religion you handle; that it is no leſs than Chriſt himſelf in Sacrament that you take; that as ſure as any Chriſtian does ever receive the Spirit of God, ſo ſure every good man receives Chriſt in the Sacrament; that to receive Chriſt in Sacrament, is not a diminution or leſſening of the bleſſing, it is a real communion with him, to all material events of bleſſing and holineſs, that now every Communicant does an act that will contribute very much to an happy or an unhappy eternity; that by this act and its appendages a man may live or die for ever; that a man cannot at all be ſuppoſed in any ſtate, that this thing will be indifferent to him in that ſtate, but will ſet him forward to ſome very great event; that this is the greateſt thing, that God gives us in this world, and if we do it well, it is the greateſt thing we can do in the world; and therefore when we have conſidered theſe things in general, let us examine whether we be perſons in any ſenſe fitted to ſuch glorious Communications, and prepared by ſuch diſpoſitions, which the greatneſs of the Myſtery may in its appearance ſeem to require. Some may perceive their diſproportion at the firſt ſight, and need

to examine no farther. It is, as if a Jew in *Rome* with his basket and bottle of hay, ſhould be adviſed to ſtand Candidate for the Conſulſhip; you mock him if you ſpeak of it: and therefore if you find your caſe like this, ſtart back and come not near. It is τὸ Θεῖον, there's Divinity in it, and to the wicked it brings *brimſtone* and *fire*.

2. Next to this general conſideration, examine your ſelf concerning thoſe things, in which you are or may be offenſive to others: For although every man is to begin at home, yet that which is firſt to be changed, is that which is not only evil in it ſelf, but afflictive to others; that which is ſin and ſhame, that which offends God and my Neighbor too; that is, it is criminal, and it is ſcandalous. Examine therefore thy ſelf about injurioufneſs, robbery, detraction, obloquy, ſcolding, much prating, peeviſh converſation, ungentle nature, aptneſs to quarrel, and the like. For thus if like *Zachary* and *Elizabeth*, we walk unblameably, and unreprovable before all the World; certain it is, the Church will not reject us from the Communion; and we have purchas'd a good degree in the Faith, and ſhall think our condition worth preſerving and worth improving.

3. Examine thy ſelf concerning all entercourſes in the matter of men, whether any unhandſom contract was made, any fraudulent bargain, any ſurpriſe or out-writing of the weaker, thy confident, or unwary Brother; and whatever you do, place that right: For money is a ſnare; and in contracts we are of all things ſooneſt deceived, and are very often wrong, and yet never think ſo, and we do every thing before we part with this. But when every thing is ſet right here,

here, we may better hope of other things; for either they are right, or will with leſs difficulty be made ſo.

4. Like to this, for the matter of the inquiry, is that we examine our ſelves in the matter of our debts, whether we detain them otherwiſe than in juſtice we are obliged? Here we muſt examine, whether we be able to pay them? If ſo, whether preſently or afterwards? by what we are diſabled? whether we can or ought to alter the ſtate of our expenſes? what probability we have to pay them at all? how we can ſecure that they ſhall be paid? and if they cannot, how much can we do towards it? and what amends can we make to our Creditors? And how we mean to end that entercourſe? for this ought to be ſo far at leaſt ſtated, that we may be ſure we do no injuſtice, and do no injury that we can avoid. This is a material conſideration, and of great effect unto the peace of conſcience, and of a worthy diſpoſition to the holy Communion.

5. Let us examine our ſelves how we ſpend our time. Is it imployed in an honeſt calling, in worthy ſtudies, in uſeful buſineſs, in affairs of government, in ſomething that is charitable, in any thing that is uſeful? But if we throw away great portions of it, of which we can give no ſober account; although the Laws chaſtiſe us not, and appoint no guardians to conduct our eſtates, as it does to fools and mad men; yet we are like to fall into ſeverer hands; and God will be angry. But they are very unfit to entertain Chriſt, who when they have received his Sacrament, reſolve to dwell in idleneſs and fooliſh divertiſements, and have no buſineſs but recreation. At the beſt, it is but a ſuſpicious ſtate of life; that can

give no wiſe account to God and the Commonwealth.

6. Examine thy ſelf in the particulars of thy relation; eſpecially where thou governeſt and takeſt accounts of others, and exacteſt their faults, and are not ſo obnoxious to them as they to thee. Princes, and Generals, and Parents, and Husbands, and Maſters think more things are lawful to them towards their inferiors, than indeed there are, and as they may eaſily tranſgreſs in diſcipline and reproof, ſo they very often fail in making proviſions for the ſouls and bodies of their inferiors, and proceed with more confidence, and to greater progreſſions in evil, becauſe they paſs without animadverſion; or the notice of Laws. Theſe perſons are not often reſponſible to their ſubordinates, but always for them; and therefore it were good that we took great notice of it our ſelves, becauſe few elſe do.

7. Let us examine our ſelves concerning the great and little accidents of our private entercourſe and converſation in our family; eſpecially between man and wife in the little quarrellings and accidental unkindneſſes wherein both think themſelves innocent, and it may be both are too blame. If the matter be diſputable, then do thou diſpute it with thy ſelf, or rather condemn thy ſelf; for if it be fit to be queſtioned, it is certainly in ſome meaſure fit to be repented of. For either in the thing it ſelf, or in the miſapprehenſion of the thing, or in the not expounding it well, or in the not ſuffering it, or in the not concealing it, or in the not turning it into virtue, or in the not forgiving it, or not conducting it prudently, it is great odds but thou art

too

too blame. These little *rencontres* between man and wife, are great hindrances to *prayer*, as St. *Peter* intimates; and by consequence do infinitely indispose us to the *greatest solemnity of prayer*, the holy Sacrament; and therefore ought to be strictly surveyed, and the principles rescinded, and the beginnings stopt, or else we shall communicate without fruit. 1 Pet. 3. 7.

8. Besure against a day of Communion to examine thy self in those things which no law condemns, but yet are of ill report, such as are sumptuous and expensive cloathing, great feasts, gaudy dressings, going often to taverns, phantastick following of fashions, inordinate merriments, living beyond our means; in these and the like, we must take our measures by a proportion to the prudence and severity of Christian Religion, and by observation of the customs and usages of the best and wisest persons in every condition of men and women. For that we do *things* which are of good *report* is a precept of the Apostle: and as by little illness in the body; so by the smallest indispositions in the soul, if they be proceeded in, we may finish the method of an eternal death. And these things, although when they are argued, may in many particulars by witty men be represented in themselves as innocent, yet they proceed from an evil and unsafe principle, and not from a spirit fitted to dwell with Christ, and live upon Sacraments and secret participations.

9. Let us with curiosity examine our souls in such actions, which are condemned by the laws of God and Man respectively, but are not defined, and the guilty person cannot in many cases be argued and convinced; such as are pride and covetousness.

vetouſneſs. For when external actions can proceed from many principles, as a haughty gate from pride, or an ill habit of body, or imitation, or careleſneſs, or humor; it will be hard for any man to ſay, I am proud becauſe I lift up my feet too high; and who can ſay that a degree of care and thriftineſs in my caſe and in my circumſtances is covetouſneſs? Here as we muſt be gentle to others, ſo we muſt be ſevere to our ſelves; and not only condemn the very firſt entries of an infant-ſin; but ſuſpect his approaches, and acknowledg a fault before it be certain and evident.

In theſe things we muſt the rather examine our ſelves; becauſe we can be the moſt certain accuſers of our ſelves; and the inquiries are of great concernment, becauſe they are that curioſity of piety and ſecurity of condition which becomes perſons of growth in grace, and ſuch as are properly fitted to the Communion; and indeed they are of things moſt commonly neglected; men uſually live at that rate, that if they be not ſcandalous, they ſuppoſe themſelves to be Saints, and fitted for the neareſt entercourſe with Chriſt.

Theſe inſtances of examination do ſuppoſe, that we have already examined our ſelves concerning all habits of ſin, and laid aſide every diſcernable weight, and repented of every obſerved criminal action; and broken every cuſtom of leſſer irregularities, and are reformed by the meaſures of Laws and expreſs Commandments, and are changed from death to life; and that we are perſons ſo far advanced, that we need not to regard what is behind, but to preſs forwards towards the ſtate of a perfect man in Chriſt Jeſus. For he that is in that ſtate of things, that he is to examine

amine how many actions of uncleanneſs, or intemperance, or ſlander he hath committed ſince the laſt Communion, is not fit to come to another, but muſt change his life, and repent greatly before he comes hither.

SECT. III.

Of an actual ſupply to be made of ſuch actions and degrees of good as are wanting; againſt a Communion-day.

1. IF on a Communion-day, we need very much examination, we can make but little ſupply of thoſe many defects, which it is likely a diligent inquiry will diſcover; and therefore it is highly adviſable, that as we ought to repent every day, and not put it all off till the day of our Communion or our Death; ſo we ſhould every day examine our ſelves, at the ſhutting in of the day, or at our going to bed; for ſo St. *Baſil*, St. *Chryſoſtom*, St. *Anthony*, and St. *Auſtin*, St. *Ephrem*, and St. *Dorotheus* do adviſe. Others adviſe that it be done twice every day: and indeed the oftner we recollect our ſelves: 1. The more weakneſſes we ſhall obſerve, and 2. the more faults correct, and 3. watch the better, and 4. repent the more perfectly, and 5. offend leſs, and 6. be more prepared for death, and 7. be more humble, and 8. with eaſe prevent the contracting of evil habits, and 9. interrupt the union of little ſins

Serm. 1. de inſtit. Monach. Serm. de pœnit. in illud Pſalmi. In Cubilibus veſtris compungimini. lib. 50. homil. 44.

ſins into a chain of death, and 10. more readily prevail upon our paſſions, and 11. better underſtand our ſelves, and 12. more frequently converſe with God, and 13. oftner pray, and 14. have a more heavenly converſation; and in fine, 15. be more fitted for a frequent and a holy Communion.

2. The end of examination is, 1. That we grieve for all our ſins. 2. That we reſolve to amend all. * 3. That we actually watch and pray againſt all. Therefore it is neceſſary that when we have examined againſt a Communion-day; 1. We always do actions of contrition for every thing we have obſerved to be amiſs; 2. That we renew our reſolutions of better obedience; 3. And that we pray for particular ſtrength againſt our failings.

3. He that would communicate with fruit muſt ſo have ordered his examinations, that he muſt not always be in the ſame method. He muſt not always be walking with a candle in his hands, and prying into corners; but they muſt be ſwept and garniſhed, and be kept clean and adorned. His examinations muſt be made full and throughly, and be productive of inferior reſolutions, and muſt paſs on to rules and exerciſes of caution. That is, 1. We muſt conſider where we fail oftneſt 2. From what principle this default comes. 3. What are the beſt remedies. 4. We muſt paſs on to the real and vigorous uſe of them, and when the caſe is thus ſtated and drawn into rules and reſolutions of acting them; we are only to take care we do ſo, and every day examine whether we have or no. But we muſt not at all dwell in this relative and preparatory and miniſtring duty. But if we find that we have reaſon to do ſo; let

us

us be ſure that ſomething is amiſs; we have played the hypocrites, and done the work of the Lord negligently or falſly.

4. If any paſſion be the daily exerciſe or temptation of our life, let us be careful to put the greateſt ſtreſs upon that, and therefore againſt a Communion-day, do ſomething in defiance and diminution of that; chaſtiſe it, if it hath prevailed; re-inforce thy reſolutions againſt it; examine all thy aids, ſee what hath been proſperous, and purſue that point, and if thou haſt not at all prevailed, then know, all is not well; for he communicates without fruit, who makes no progreſſions in his mortifications and conqueſt over his paſſions. It may be, we ſhall be long exerciſed with the remains of the Canaanites; for it is in the matter of Paſſions as *Seneca* ſaid of Vices, *We fight againſt them, not to conquer them intirely, but that they may not conquer us*; not to kill them, but to bring them under command; and unleſs we do that, we cannot be ſure that we are in the ſtate of grace, and therefore cannot tell if we do, or do not worthily communicate. For by all the exterior actions of our life, we cannot ſo well tell how it is with us, as by the obſervation of our affections and paſſions, our wills and our deſires. *For I can command my foot, and it muſt obey; and my hand, and it cannot reſiſt; but when I bid my appetite obey, or my anger be ſtill, or my will not to deſire, I find it very often to rebel againſt my word, and againſt Gods word.*] Therefore let us be ſure to take ſome effective courſe with the appetite, and place our guards upon the inward man; and upon our preparation days do ſome violence to our luſts and ſecret deſires, by holy reſolutions, and ſevere purpoſes, and

Pugnamus non ut penitus vincamus ſed ne vincamur.

S. Aug. lib. 8. confeſs. cap. 9.

and rules of caution, and by deſigning a courſe of ſpiritual arts and exerciſes, for the reducing them to reaſon and obedience: ſomething that may be remembred; and ſomething that will be done. * But to this, let this caution be added; that of all things in the World, we be careful of relapſes into our old follies or infirmities; for if things do not ſucceed well afterwards, they were not well ordered at firſt.

5. Upon our Communion days, and days of preparation, let us endeavour to ſtir up every grace, which we are to exerciſe in our converſation; and thruſt our ſelves forward in zeal of thoſe graces; that we begin to amend our lukewarmneſs, and repair our [illegible]s of omiſſion. For this is a day of ſacrifice; and every ſacrifice muſt be conſumed by fire, and therefore, now is the day of improvement, and the proper ſeaſon for the zeal of duty; and if upon the ſolemn day of the ſoul, we do not take care of omiſſions, and repair the great and little forgetfulneſſes, and omiſſions of duty, and paſs from the infirmities of a Man, to the affections of a Saint, we may all our life time abide in a ſtate of lukewarmneſs, diſimprovement and indifference; to this purpoſe,

6. Compare day with day, week with week, communion with communion, time with time, duty with duty, and ſee if you can obſerve any advantage, any ground gotten of a paſſion; any further degree of the ſpirit of mortification, any new permanent fires of devotion; for by a volatile, ſudden, and tranſient flames, we can never gueſs ſteadily: but be ſure never to think you are at all improved, unleſs you obſerve your defects to be 1. fewer: 2. or lighter: or 3. at leaſt not to be

be the ſame, but of another kind and inſtance, againſt which you had not made particular proviſions formerly; but now upon this new obſervation and experience you muſt,

7. Upon or againſt a Communion-day, endeavour to put your ſoul into that order and ſtate of good things, as if that day you were to die; and conſider, that unleſs you dare die upon that day, if God ſhould call you, there is but little reaſon you ſhould dare to receive the Sacrament of life, or the miniſtry of death. He that communicates worthily, is juſtified from ſins; and to him death can have no ſting, to whom the Sacrament brings life and health; and therefore let every one that is to communicate, place himſelf by meditation in the gates of death, and ſuppoſe himſelf ſeated before the Tribunal of Gods judgment, and ſee whether he can reaſonably hope, that his ſins are pardoned, and cured, and extinguiſhed. And then if you judge righteous judgment, you will ſoon find what pinches moſt, what makes you moſt afraid, what was moſt criminal, or what is leaſt mortified; and ſo you will learn to make proviſions accordingly.

8. If you find any thing yet amiſs, or too ſuſpicious, or remaining to evil purpoſes, the reliques of the ſcattered enemy after a war, reſolve to uſe ſome general inſtrument of piety or repentance, that may, by being uſeful in all the parts of your life and converſation, meet with every ſtragling irregularity, and by perpetuity and aſſiduous force, clear the coaſt. 1. Reſolve to have the preſence of God frequently in your thought. 2. Or endeavour and reſolve to bring it to paſs, to have ſo great a dread and reverence of God, that you may be more aſhamed, and really

ally troubled and confounded to ſin in the preſence of God, than in the ſight and obſervation of the beſt and ſevereſt man. 3. Or elſe reſolve to puniſh thy ſelf with ſome proportionable affliction of the body or ſpirit for every irregularity or return of undecency in that inſtance, in which thou ſet'ſt thy ſelf to mortify any one eſpecial paſſion or temptation. Or 4. Firmly to purpoſe in every thing which is not well, not to ſtay a minute, but to repent inſtantly of it, ſeverely to condemn it, and to do ſomething at the firſt opportunity for amends: Or 5. To reſolve againſt an inſtance of infirmity for ſome ſhort, ſure, and conquerable periods of time; as if you be given to be prating, reſolve to be ſilent, or to ſpeak nothing but what is pertinent for a day; or for a day not to be angry; and then ſometimes for two days; and ſo diet your weak ſoul with little portions of food, till it be able to take in and digeſt a full meal: Or 6. Meditate often every day of death, or the day of judgment. By theſe and the like inſtruments, it will happen to the remains of ſin, as it did to the Ægyptians; what is left by the Hail; the Catter-piller will deſtroy; and what the Catter-piller leaves: the Locuſts will eat. Theſe inſtruments will eat the remains of ſin, as the poor gather up the gleanings after the Carts in harveſt.

9. But if at any Communion, and in the uſe of theſe advices, you do not perceive any ſenſible progreſſion in the ſpirit of mortification or devotion, then to be ſure to be aſhamed, and to be humbled for thy indiſpoſition and ſlow progreſſion in the diſcipline of Chriſt: and if thou beeſt humbled truely for thy want of improvement, it is certain thou haſt improved. And if

you

you come with fear and trembling, it is very probable, you will come in the ſpirit of repentance and devotion.

Theſe exerciſes and meaſures will not ſeem many, long, and tedious *, as the rules of art; if we conſider that all are not to be uſed at all times, nor by every perſon; but are inſtruments fitted to ſeveral neceſſities, and uſeful when they can do good, and to be uſed no longer. For he that uſes theſe, or any the like advices by way of ſolemnity, and periodical returns, will ſtill think fit to uſe them at every Communion, as long as he lives; but he that uſes them as he ſhould, that is, to effect the work of reformation upon his Soul, may lay them all aſide, according as his work is done. But if we would every day do ſomething of this; if we would every day prepare for the day of Death, or which is of a like conſideration, for the day of our Communion; if we would every night examine our paſſed day; and ſet our things in order; if we would have a perpetual entercourſe and converſation with God; or, which is better than all examinations in the World, if we ſhould actually attend to what we do, and conſider every action, and ſpeak ſo little, that we might conſider it; we ſhould find, that upon the day of our Communion, we ſhould have nothing to do, but the third particular, that is, *The Offices of Prayer and Euchariſt*, and to renew our graces by prayer and exerciſes of devotion.

* Quiſquis amore venit, neſtit ſe ferre laborem.
Nemo labore jacet, quiſquis amore venit.

Ven. Fortunat. lib. 3. epigr. 37.

SECT. IV.

Devotions to be uſed upon the morning of the Communion.

1. *O Bleſſed Lord, our gracious Saviour and Redeemer Jeſus, King of Kings, and Lord of Lords; thou art fairer than the children of men; upon thee the Angels look, and behold and wonder; what am I, O Lord, that thou who filleſt Heaven and Earth, ſhouldeſt deſcend and deſire to dwell with me, who am nothing but folly and infirmity, miſery and ſin, ſhame and death?*

2. *I confeſs, O God, that when I conſider thy greatneſs, and my nothing, thy purity and my uncleanneſs, thy glory and my ſhame; I ſee it to be infinitely unreaſonable and preſumptuous that I ſhould approach to thy ſacred preſence, and deſire to partake of thy Sacraments, and to enter into thy grace, and to hope for a part of thy glory. But when I conſider thy mercy and thy wiſdom, thy bounty and thy goodneſs, thy readineſs to forgive, and thy deſires to impart thy ſelf unto thy ſervants; then I am lifted up with hope; then I come with boldneſs to the throne of grace. Even ſo, O Lord, becauſe thou haſt commanded it, and becauſe thou loveſt it ſhould be ſo.*

3. *It was never heard, O Lord, from the beginning of the world, that thou did'ſt ever deſpiſe him that called upon thee, or forſake any man that abides in thy fear, or that any perſon who truſted in the Lord, was ever confounded. But if I come to thee,*

I bring an unworthy person to be united unto thee; If I come not, I shall remain unworthy for ever; If I stay away, I fear to lose thee; If I come, I fear to offend thee, and that will lose thee more, and my self too at last. I know, O God, I know, my sins have separated between me and my God; but thy love and thy passion, thy holyness and thy obedience hath reconciled us: and though my sins deter me, yet they make it necessary for me to come; and though thy greatness amazes me, yet it is so full of goodness, that it invites me.

4. *O therefore blessed Saviour, who didst, for our sakes, take upon thee our passions and sensibilities, our weaknesses and our sufferings, who wert hungry after the temptation of the Devil, weary and thirsty in thy discourse with the woman of* Samaria, *who didst weep over* Lazarus, *wert afflicted in the Garden, whipt in the Consistory, nail'd on the Cross, pierced with a Spear, wrapped in linnen, laid in the grave, and so art become a merciful High Priest, and pitiful to our infirmities; be pleased to receive a weary sinner, an over burdened conscience, an afflicted, polluted soul into thy care and conduct, into thy custody and cure. I know that a thousand years of tears and sorrow, the purity of Angels, the love of Saints, and the humiliation of the greatest penitent, is not sufficient to make me worthy to dwell with thee, to be united to thy infinity, to be fed with thy body, and refreshed with thy purest blood, to become bone of thy bone, and flesh of thy flesh, and spirit of thy spirit.*

5. *But what I cannot be of my self, let me be made by thee; I come to thee, wounded, and bruised, and bleeding; for thou art my Physitian: arise then with healing in thy wings; I am thirsty and faint; as the*

Hart longeth after the water brooks, ſo longeth my Soul after thee, O God; thou art the eternal Fountain, from whence ſpring the waters of comfort and ſalvation; I am hungry, and empty, and weak, and I come running after thee, becauſe thou haſt the words of eternal life; O ſend me not away empty, for I ſhall faint and die; I cannot live without thee. O let virtue go forth from thee and heal all my ſickneſs; do thou appear to my Soul in theſe Myſteries; heal my ſores, purify my ſtains, enlighten my darkneſs, turn me from all vain imaginations and illuſions of the enemy, all perverſeneſs of will, all violence and inordination of paſſions, ſenſual deſires and devilliſh angers, luſt and malice, gluttony and pride, the ſpirit of envy, and the ſpirit of detractation; let not ſin reign in my members, nor the Devil lead my will captive, nor the World abuſe my underſtanding, and debauch my converſation.

6. O Jeſus, be a Jeſus unto me: and let this Sacrament be a ſavour of life, and thy holy body the bread of life, and thy precious blood the purifier of my ſinful life. Grant I may receive theſe Divine Myſteries for the amendment of my life, and the defenſative againſt my ſins; for the increaſe of virtue, and the perfection of my ſpirit; Grant that I may from thee thus ſacramentally communicated, derive prevailing grace for the amendment of my life; ſpiritual wiſdom, for the diſcerning the ways of peace; the ſpirit of love, and the ſpirit of purity, that in all my life I may walk worthy of thy gracious favours which thou giveſt to me unworthy; that I may do all my works in holineſs and right intention, that I may reſiſt every temptation, with a never fainting courage, and a caution never ſurpriz'd, and a prudence never deceived.

7. Sweeteſt

7. *Sweeteſt Saviour, I come to thee upon thy invitation, and by thy commandment; I could not come to thee but by thee; O let me never go from thee any more, but enter into my heart; feed me with thy word, ſuſtain me with thy ſpirit, refreſh me with thy comforts, and let me in this Divine Myſtery receive thee my deereſt Saviour; and be thou my wiſdom and my righteouſneſs, my ſanctification and redemption; let me receive this holy nutriment, as the earneſt of an eternal inheritance, as a defenſative againſt all ſpiritual danger, for the eviction of all the powers of the enemy: as an incentive of holy love, and a ſtrengthening of my faith, for the increaſing of a holy hope, and the conſummation of a heavenly love; that thou being one with me, and I with thee, I may by thee be gracious in the eyes of thy heavenly Father, and may receive my portion among the inheritance of Sons, O eternal and moſt gracious Saviour and Redeemer Jeſus.* Amen, Amen.

CHAP: VII.

Of our Comportment in and after our Receiving the Bleſſed Sacrament.

SECT. I.

Of the Circumſtances and manner of Reception of the Divine Myſteries.

IT is the cuſtom of the Church of great antiquity, and proportionable regard, that every Chriſtian that is in health, ſhould receive the Bleſſed Sacrament faſting. The Apoſtles and primitive Biſhops at firſt gave it after Supper, or together with it; but that ſoon paſſed into inconvenience; and ſome were drunken, and ſome were empty and deſpiſed, and the Holy Sacrament was diſhonoured, and the Lords Body was not diſcerned, and God was provoked to anger, and the ſinners were ſmitten and died in their ſin; as appears in the ſad Narrative which St. *Paul* makes of the miſdemeanors, and the misfortunes in the *Corinthian* Churches. Something like to which, is that which *Socrates* tells of Chriſtians in *Ægypt*; they celebrated the Holy Communion at evening, but never *till they had filled themſelves with varieties of choice meat.* Of ſome alſo in *Africa* that communicated at Evening, St. *Auſtin*

1 Cor. 11. 21. 30.

Πανδοίων ἐδεσμάτων ἐμφορηθέντες. Socrat. l. 5. epiſt. 118. ad Januar.

Auſtin ſpeaks, and of others who communicated both morning and evening; At evening, becauſe St. *Paul* called it δεῖπνον κυριακὸν, *the Lords Supper*; and in the morning, from the univerſal cuſtom of the Church, which, in moſt places from the very days of the Apoſtles, prevailed, that the holy Euchariſt ſhould be given to none, but to them that were faſting: which thing was alſo decreed in the third Council of *Carthage*, and hath been obſerved ever ſince. And in this the Church hath, not without good reaſon, taken up the cuſtom.

Ut Sacramenta Altaris non niſi a jejunis hominibus celebrentur, excepto uno die anniverſario, quo cœna Domini celebratur. *Vide Zonar. in hunc Canon: & Concil. Matiſcon. 2. & Petrum Abailardum epiſt. 8.*

For beſides that, the intemperance of them that feaſted before they communicated, did not only give ſcandal to the Religion, but did infinitely indiſpoſe them that came, and diſhonour the Divine Myſteries; and ſuch feaſtings would for ever be a temptation and a ſnare, and therefore could not be cured ſo well, as by taking the occaſion away; beſides theſe things, the Church obſerved, that in the time of the Synagogue, the Servants of God did religiouſly abſtain from meat and drink upon all their ſolemn feaſt days, till their great Offices of Religion were finiſhed; and that upon this account, the Jews were ſcandalized at the Diſciples for eating the ears of Corn early on the Sabbath; and Chriſt excus'd them only upon the reaſon of their hunger, that is, upon neceſſity of charity, and after all, even by natural reaſon and experience we find, that they pray and worſhip beſt, who are not loaden with meat and drink; and that therefore this ſolemnity,

lemnity, being the greateſt worſhip of God in the whole Religion, conſequently ought to be done with all advantages; it was therefore very reaſonable, that the Church took up this cuſtom; and therefore they who cauſeleſly do prevaricate it, ſhall bear their own burden, and are beſt reproved by St. *Pauls* words, *We have no ſuch cuſtom, nor the Churches of God.* But ſick people and the weak, are as readily to be excuſed in this thing, as the Apoſtles were by Chriſt in the caſe beforementioned: For neceſſity and charity, are to be preferred before ſuch ceremonies and circumſtances of addreſs.

1. When you awake in the morning of your Communion-day, give God thanks particularly that he hath bleſſed thee with ſo bleſſed an opportunity of receiving the Symbols of pardon, the miniſtry of the Spirit, the Sacrament of Chriſt himſelf, the Seed of immortality, and the Antepaſt of Heaven; and haſten earlier out of your bed: The Cock crowing that morning, is like the noiſe that is made of the coming of the Bridegroom, and therefore go out to meet him, but riſe that you may trim up your lamp. When you are up, preſently addreſs your ſelf to do ſuch things, as you would willingly be found doing when the Bridegroom calls, and you are to appear before him, to hear your final ſentence.

2. Make a general confeſſion of your ſins, and be very much humbled in the ſenſe and apprehenſion of them. Compare the ſtate and union of all your evils, with the ſtate and grandeur of that favour which God intends that day to conſign to you; and then think what you are, and what God is; what you have done, and what God intends

intends to do; how ill you have deſerved, and yet how graciouſly you are dealt with. And conſider what an infinite diſtance there is between that ſtate which you have deſerved, and that good which you are to have; by conſidering how intolerable your caſe would have been, if God had dealt with you as you deſerve, and as he hath dealt with very many, who ſinned no more than you have done; and yet in what felicities you are placed by the mercies of your good God; that you are in hopes, and in the methods, and in the participations of pardon and eternal life.

3. The effect of this conſideration ought to be, that you make acts of general contrition, for all your ſins known and unknown. That you renew your purpoſes and vows of better obedience: That you exerciſe acts of ſpecial graces; and that you give God moſt hearty and ſuperexalted thanks, with all the tranſports and raviſhments of ſpirit, for ſo unſpeakable, ſo unmeritable, ſo unrewardable a loving kindneſs.

4. *Worſhip Jeſus*: love him; dedicate thy ſelf to him: recollect what he hath done for thy ſoul, what glories he laid aſide, with what meanneſs he was inveſted, what pains he ſuffered, what ſhame he endured, what excellencies he preached, what wiſdom he taught, what life he lived, what death he died, what Myſteries he hath appointed, by what miniſteries he conveys himſelf to thee, what rare arts he uſes to ſave thee, and after all, that he intercedes for thee perpetually in heaven, preſenting to his heavenly Father that great Sacrifice of himſelf, which he finiſhed on the Croſs, and commands thee to imitate in this Divine and Myſterious

ſterious Sacrament; and in the midſt of theſe thoughts, add proportionable exerciſes and devotions, addreſs thy ſelf to the ſolemnities and bleſſings of the day.

5. Throw away with great diligence and ſeverity, all unholy and all earthly thoughts; and think the thoughts of Heaven: for when Chriſt deſcends, he comes attended with innumerable companies of Angels, who all behold and wonder, who love and *worſhip Jeſus*; and in this glorious imployment and Society, let thy thoughts be pure, and thy mind cœleſtial, and thy work angelical, aud thy ſpirit full of love, and thy heart of wonder; thy mouth all praiſes, inveſting and incircling thy prayers, as a bright cloud is adorned with fringes and margents of light.

6. When thou ſeeſt the holy man miniſter, diſpute no more, inquire no more, doubt no more, be divided no more; but believe, and behold with the eyes of faith and of the ſpirit, that thou ſeeſt Chriſt's Body broken upon the Croſs, that thou ſeeſt him bleeding for thy ſins, that thou feed'ſt upon the food of elect Souls, that thou putteſt thy mouth to the hole of the rock that was ſmitten, to the wound of the ſide of the Lord, which being pierced, ſtreamed forth Sacraments, and life, and holineſs, and pardon, and purity, and immortality upon thee.

S. Cyprian de cœna Dom. ſanguinem ſugimus, &c.

7. When the words of inſtitution are pronounced, all the Chriſtians uſed to ſay *Amen*; giving their conſent, confeſſing that faith, believing that word, rejoycing in that Myſtery which is told us, when the Miniſter of the Sacrament, in the perſon of Chriſt, ſays, *This is my Body*, *This is my Blood*; *This Body was broken for*

Πᾶς ὁ παρὼν λαὸς ἐπιβοᾷ λέγων, Ἀμήν. *Juſtin. Martyr.*

for you, and this Blood was powred forth for you; and all this for the remiſſion of your ſins; And remember, that the guilt of eternal damnation, which we have all incurred, was a great and an intolerable evil, and unavoidable, if ſuch miracles of mercy had not been wrought to take it quite away; and that it was a very great love, which would work ſuch a glorious mercy, rather than leave us in ſo intolerable a condition. A greater love than this could not be; and a leſs love than this could not have reſcued us.

8. When the holy Man reacheth forth his hands upon the Symbols, and prays over them, and interceeds for the ſins of the people, and breaks the holy Bread, and pours forth the ſacred Calice, place thy ſelf by faith and meditation in Heaven, and ſee Chriſt doing in his glorious manner, this very thing which thou ſeeſt miniſtred and imitated upon the Table of the Lord; and then remember, that it is impoſſible thou ſhouldeſt miſs of eternal bleſſings, which are ſo powerfully procured for thee by the Lord himſelf; unleſs thou wilt deſpiſe all this, and neglect ſo great ſalvation, and chuſeſt to eat with Swine, the dirty pleaſures of the earth, rather than thus to feaſt with Saints and Angels, and to eat the Body of thy Lord, with a clean heart and humble affections.

Illud quæſo, vir Sapientiſſime, ipſa re approbes; quis ſit iſte Deus quem vobis Chriſtiani quaſi proprium vendicatis, & in locis abditis præſertim vos videre componitis? dixit *Maximus Medaurenſis in epiſt. ad S. Auguſtinum tom. 2. ep. 43. poſt medium.*

9. When the conſecrating and miniſtring hand reaches forth to thee the holy Symbols, ſay within thy heart as did the Centurion, *Lord, I am not worthy*; but entertain thy Lord as the women did the news of the Reſurrection, *with fear and great joy* *, or as the Apoſtles, *with rejoycing and ſingleneſs*

* Μετὰ φόβου καὶ χαρᾶς μεγάλης. Mat. 28. 8.

† *Act.* 2. 46. Atque illud etiam ſcire cupio, quo conſilio, aut quâ mente fueris in epulo C. Arcii familiaris mei cum togâ pullâ accumberes? quis unquam cœnavit atratus? *Cicer.* epiſt. ad Atticum. Qui potui (dixit Aaron) cum triſtis fuerim, offerre ſacrificium?

neſs of heart †; that is, clear, certain and plain believing, and with exaltation and delight in the loving kindneſs of the Lord.

10. But place thy ſelf upon thy knees, in the humbleſt and devouteſt poſture of worſhippers, and think not much in the loweſt manner to worſhip the *King of Men and Angels, the Lord of Heaven and Earth, the great lover of Souls, and the Saviour of the Body*; Him *whom all the Angels of God worſhip*; Him whom thou confeſſeſt worthy of all, and whom all the world ſhall adore, and before whom they ſhall tremble at the day of judgment: For if Chriſt be not there after a peculiar manner, whom, or whoſe Body do we receive? But if he be preſent to us, not in Myſtery only, but in Bleſſing alſo, why do we not worſhip? But all the Chriſtians always did ſo from time immemorial. *No man eats this fleſh, unleſs he firſt adores*, ſaid St. *Auſtin*: [*For the wiſe Men and the Barbarians did worſhip this Body in the Manger with very much fear and reverence: let us therefore, who are Citizens of Heaven, at leaſt not fall ſhort of the* Barbarians. *But thou ſeeſt him not in the Manger, but on the Altar; and thou beholdeſt him not in the Virgins arms, but repreſented by the Prieſt, and brought to thee in Sacrifice by the Holy Spirit of God.*] So St. *Chryſoſtom* argues; and accordingly this reverence is practiſed by the Churches of the Eaſt, and Weſt, and South, by the Chriſtians of *India*; by all the *Greeks*, as appears in their Anſwer to the Cardinal of *Guiſe*;

In Pſal. 99. *Vide etiam S. Ambroſ. carnem Chriſti in Myſteriis adoramus. de Spir. S. lib.* 3. *cap.* 12. *S. Bernard de cœna Domini ad Petrum presbyterum.*

Johannes Petrus Maffeus, hiſt. Ind. Orient. lib. 2. *circa med.*

Reſp. ad Queſt. 6.

Guiſe; by all the *Lutheran* Churches; by all the World, ſay's *Eraſmus*; only now of late ſome have excepted themſelves. But the Church of *England* chooſes to follow the perſon and piety of the thing it ſelf, the example of the primitive Church, and the conſenting voice of *Chriſtendom*. [*And if it be irreverent to ſit in the ſight and before the face of him whom you ought to revere; how much more in the preſence of the living God, where the Angel, the Preſident of Prayer, does ſtand, muſt it needs be a more irreligious thing to ſit, unleſs we ſhall upbraid to God, that our Prayers to him have wearied us?*] It is the Argument of *Tertullian*. To which many of the Fathers add many other fair inducements, but I think they cannot be neceſſary to be produced here; becauſe all Chriſtians generally kneel, when they ſay their Prayers, and when they bleſs God; and I ſuppoſe no man communicates, but he does both; and therefore needs no other inducement to perſuade him to kneel *; eſpecially ſince Chriſt himſelf, and St. *Stephen*, and the Apoſtle St. *Paul*, uſed that poſture in their *devotions*, that or lower; for St. *Paul* kneeled upon the ſhore; and our Lord himſelf fell proſtrate on the earth. But to them that refuſe, I ſhall only uſe the words of Scripture, which the Fathers of the Council of *Turon* applied to this particular: *Why art thou proud, O duſt and aſhes?* And when Chriſt opens his heart, and gives us all that we need or can deſire; it looks like an ill return, if we ſhall diſpute with him concerning the humility of a geſture and a circumſtance.

Vide Eraſm. lib. 9. epiſt. ad Pellicanum cujus initium (Evangelii vigor.

Lib. de Orat.

* Ante focos olim ſcamnis conſidere longis
Mos erat, at menſæ credere adeſſe Deos.
Ovid, 5. Faſtor.

11. When

11. When thou doſt receive thy Lord, do thou alſo receive thy Brother into thy heart, and into thy bowels. Thy Lord relieves thee, do thou relieve him; and never communicate, but be ſure to give thy Alms for one part of thy offering. St. *Cyprian* does with ſome vehemency, upbraid ſome wealthy perſons in his time, who came to the Celebration of the Lords Supper, and neglected the *Corban*, or the miniſtring to the Saints. Remember, that by mercy to the Poor, the ſentence of dooms-day ſhall be declared; becauſe what we do to them, we do to Chriſt; and who would not relieve Chriſt, who hath made himſelf poor, to make us rich? and what time is ſo ſeaſonable to feed the Members of Chriſt, as that, when he gives his body to feed us, and that, when his Members are met together to confeſs, to celebrate, to remember, and to be joined in their head, and to one another? In ſhort, the Church always hath uſed at that time to be liberal to her Poor; and that being ſo ſeaſonable and bleſſed an opportunity, and of it ſelf alſo a proper act of worſhip and Sacrifice, of Religion and Homage, of Thankfulneſs and Charity; it ought not to be omitted; and it can have no meaſure, but that of your love, and of your power, and the other accidents of your life and your Religion.

12. As ſoon as ever you have taken the Holy Elements into your mouth and ſtomach, remember that you have taken Chriſt into you, after a manner indeed which you do not underſtand, but to all purpoſes of bleſſing and holineſs, if you have taken him at all. And now conſider, that he who hath given you his Son, with him will give you all things elſe: therefore repreſent to God, through Jeſus Chriſt, all your needs, and the

the needs of your relatives: ſignify to him the condition of your ſoul; complain of your infirmities; pray for help againſt your enemies; tell him of your griefs, repreſent your fears, your hopes, and your deſires. But it is alſo the great Sacrifice of the World, which you have then aſſiſted in, and repreſented; and now you being joined to Chriſt, are admitted to intercede for others, even for all mankind, in all neceſſities, and in all capacities; pray therefore for all for whom Chriſt dyed; eſpecially for all that communicate that day, for all that deſire it; that their prayers and yours, being united to the interceſſion of your Lord, may be holy and prevail.

13. After you have given thanks, and finiſhed your private and the publick Devotions, go home, but do not preſently forget the Solemnity, and ſink from the ſublimity of Devotion and Myſtery, into a ſecular converſation, like a falling ſtar, from brightneſs into dirt. The *Ethiopians* would not ſpit that day they had communicated, thinking they might diſhonour the Sacrament, if before the conſumption of the Symbols, they ſhould ſpit: but although they meant reverence, yet they expreſſed it ill. It was better which is reported of St. *Margaret*, a Daughter of the King of *Hungary*, that the day before ſhe was to communicate, ſhe faſted with bread and water: and after the Communion, ſhe retired herſelf till the evening, ſpending the day in meditations, prayers and thankſgiving, and at night ſhe eat her meal. Her employment was very well fitted to the day, but for her meal, it is all one when ſhe eat it, ſo that by eating, or abſtaining, ſhe did advantage to her ſpiritual employment. But they that, as

ſoon

ſoon as the office is finiſhed, part with Chriſt, and carry their mind away to other intereſts, have a ſuſpicious indifferency to the things of God. They have brought their Lord into the houſe, and themſelves ſlipt out at the back-door; otherwiſe does the Spouſe entertain her beloved Lord, Cant. 3. 4. *I found him whom my ſoul loveth, I held him, and would not let him go.* He that conſiders the advantages of Prayer, which every faithful ſoul hath upon a Communion-day, will not eaſily let them ſlip, but tell all his ſaid ſtories to his Lord, and make all his wants known; and as *Jacob* to the Angel, *will not let him go till he hath given a bleſſing*. Upon a Communion-day, Chriſt, who is the beloved of the Soul, is gone to reſt, and every ſecular employment, that is not neceſſary and part of duty, and every earthly thought does *waken our Beloved before he pleaſe*, let us take heed of that.

Tu pane vitæ accepto, facis rem mortis, & non horreſcis? Neſcis quam multa mala proficiſcantur & ſubeant ex diliciis. *S. Chryſoſt. homil. 27. in 1 Cor.*

14. But what we do by Devotion and ſolemn Religion that day, we muſt do every day, by the material practice of virtues we muſt verifie all our holy vows and promiſes; we muſt keep our hearts curiouſly; reſtrain our paſſions powerfully; every day proceed in the mortification of our angers and deſires; in the love of God, and of our Neighbors, and in the patient toleration of all injuries which men offer, and all the evil by which God will try us. Let not drunkenneſs enter, or evil words go forth of that mouth, through which our Lord himſelf hath paſſed. The Heathens uſed to

Ille crucem, plagas, alapas, ſputa aſpera paſſus,
Oſtendit tibi quæ te tolerare decet.
Walafrid. Abbas de Paſſ.

Ora ego ſervabo puris non ſordida ſacris,
Queis noſtrum ſupero cum Patre, jungo genus. *Nazianz.*

Μεθ' ἁγνῶν μετὰ τῶν θείων.

to be drunk at their Sacrifices, but by this Sacrifice Eucharistical, it is intended we should be filled with the Spirit. If we have communicated worthily, we have given our selves to Christ; we have given him all our liberty and our life, our bodies and our souls, our actions and our passions, our affections and our faculties, what we are, and what we have, and in exchange have received him; and we may say with St. *Paul*, *I live: but not I, But Christ liveth in me.* So that we must live no more unto the world, but unto God; and having fed upon Manna, let us not long to return to *Ægypt* to feed on Garlick. *For as when men have drank wine largely, the mind is free, and the heart at liberty from care: so when we have drank the blood of Christ, the cup of our salvation, the chains of the old man are united, and we must forget our secular conversation.*] So St. *Cyprian**: But the same precept is better given by St. *Paul*†, *But the love of Christ constraineth us, because we thus judge that he dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them and rose again. Therefore if any man be in Christ, he is a new creature: old things are past away, behold all things are become new.* He that hath communicated, and does not afterwards live by the measures of that days duty, hath but acted a Scene of Religion, but himself shall dearly pay the price of the pompous and solemn hypocrisie.

Gal. 2. 20.

* *S. Cyprian. lib. 2. epist. 3. ad Cæcilium.*

† 2 *Cor.* 5. 14, 15.

Professus Evangelium
Abit in viam Gentium;
Qui sanctæ pacis otium elegerat.
Redit ad olia carnium;
Regale sacerdotium
Ad carnis improperium degenerat.
Sic Petrus Blesensis deplorat recidivationem ad carnis delicias.
Post Sc. Communionem.

Remember that he is sick, who is not the better for the Bread he eats; and if thou dost not by the aids of Christ, whom thou hast received, sub-

due thy paſſion and thy ſin, thou haſt eaten the Bread of idleneſs; for ſo (ſaith St. *Hierom*) does every one, who when he hath taken of the Sacrifice of the Lords Body, does not perſevere in good works, imitating that *in deed*, which he hath celebrated *in myſtery*. Let us take heed; for the Angels are preſent in theſe myſteries, to wait upon their Lord and ours: and it is a matter of great caution which was ſaid by *Vincentius Ferrerius*: The Angels that aſſiſt at this Sacrament, would kill every unworthy Communicant; unleſs the Divine mercy and long ſufferance, did cauſe them to forbear a ſpeedy execution, that the bleſſed Sacrament might acquire its intention, and become a ſaviour of life unto us.

St. Hier. in Pro. 31. 27.

Serm. 4. de corpore Chriſti.

SECT. II.

Acts of Virtues and Graces relative to the Myſtery, to be uſed before or at the Celebration of the Divine Sacrament.

I. The Addreſs.

IT is well, O ſweeteſt Saviour Jeſus, it is very well, that thou art pleaſed to be a daily Sacrifice for us, and to become our daily ſuperſubſtantial bread to feed our ſouls. Certain it is, that we, by our daily failings, and the remaining pollution of our ſins, frequently ſink down into the bottom of thy diſpleaſure.

But

But do thou grant, that being refreshed by the Sacrament, and recreated by thy Grace, strengthened by thy Spirit, and comforted with thy miraculous sweetness; my heart and my affections may be lifted up on high.

II.

O grant that by thee my soul may be lifted up to thee, and from her self may pass into thee, with a pure mind, with an unfeigned Religion, with an unblameable faith, and burning devotion; with filial piety, and a profound reverence. For thou art the true God, the Word of Life, the bright Image and Splendor of thy Fathers Glory, the Reward of Saints, and the Lord of Angels, the brightness of an eternal light, the unspotted mirror of eternal purity.

An Act of Love.

Thee alone, O Lord, my soul desires, thou art eternal sweetness in my soul. If the perfume of thy ointment be sufficient to all the World, what is the refection of thy Table? If we live by every word proceeding out of thy mouth, what felicity and joy is it to live upon thee the eternal Word, chewing thee by Faith, and digesting thee by love, and entertaining thee in our hearts for ever? How shall not my bowels melt into thee the Sun of Righteousness? How is it that I do not forget all deliciousness besides thee?

A single pleasure, poor and empty, wearying and unsatisfying, hath often made mee to forget thee. Now that thou art truly and effectively present with me, how can any other pleasure in the world seem pleasant to me any more? I will forget all the world, I will quit all the world to live on thee; if thou pleasest, O dear-

eſt Saviour; but do thou open thy Ark and Repoſitories of ſweetneſs, and fill my ſoul and all my deſires, that there may be no room for any thing elſe.

Thou haſt called unto me to open my hand, and thou would'ſt fill it: But I would not open it; I held the world faſt, and kept my hand ſhut, and would not let it go. But do thou open it for me; not my hand only, but my mouth; not my mouth, but my heart alſo.

An Act of Deſire after Jeſus.

Prov. 8. *O bleſſed Jeſus, that haſt ſaid,* It is thy delight to be with the ſons of men: *Thou haſt made thyſelf the Companion of our journies, the light of our ignorance, the remedy of our infirmity. Dwell with me ſweeteſt Saviour, and delight in me. It is no ſmall thing I ask; O my God, can it ever be, that my God ſhould delight in me? That's too much, O God; Grant that I may delight in thee, and do thou delight to pardon me, to ſanctifie and to ſave me.*

Grant that I may never offend thee, that I may never grieve thy Holy Spirit, that I may not provoke the Angel of the everlaſting Covenant to anger. But thou delighteſt in the works of thy hand, in the graces of the Spirit, in thy own excellencies and glories. Endue me with thy graces; fill me with thy excellencies; let me communicate of my Spirit; and then enjoy theſe thy delights with thy ſervant; for thou canſt not elſe delight in me. Thou art thy own eſſential joy, and everlaſting bleſſedneſs, and inſeparable felicity: But this thou haſt ſaid, that thou delighteſt to be with the ſons of men, becauſe thou truly loveſt us. Bleſſed be thy Name for ever and ever.

An

An Act of Thankſgiving.

O bleſſed Saviour Jeſus, I adore the ſecrets of thy eternal wiſdom, I admire the myſteriouſneſs of our ſalvation, and I love, and praiſe, and give all poſſible thanks to thee, the Author of our ſpiritual life, the Deliverer that came out of Sion, *the Redeemer of thy People, the Spoiler of all ſpiritual wickedneſs in heavenly places, the Conqueror over ſin and death, the Triumpher over Devils; thou haſt taken from our ſtrongeſt Enemies all their Armor, and divided the ſpoil. Grant that I may know nothing but thee, account all things loſs in compariſon of thee, and endeavour to be made conformable to thee, in the imitation of thy actions and obedience of thy Laws; in the fellowſhip of thy ſufferings, in the communion of thy graces, and participation of thy glories; that beginning here to praiſe thy Name, according as I can, I may hereafter for ever rehearſe and adore thy excellencies, according to the meaſures of glory, for ever and ever.* Amen.

Ejaculations and Meditations to be uſed at any time: but particularly after the Conſecration of the Symbols, when the Holy Man that Miniſters is bringing the Sacrament.

1. *O Holy Jeſu, I behold thee ſtretched upon the Croſs, with thy Arms ſpread, ready to embrace and receive all Mankind into thy boſom.*

2. *I come Lord Jeſus, I come; O take me to thee, in the comprehenſions of an unalterable, of an everlaſting love: for thou haſt opened thy heart, as well as*

thine arms, and haſt prepared a lodging place for me in the ſeat of love.

3. *I ſee thy Symbols, the Holy Bread, and the Bleſſed Cup; but I alſo contemplate thy Authority eſtabliſhing theſe Rites; I adore thy wiſdom, who haſt made theſe Myſteries like thy own Infancy; I ſee thyſelf wrapt up in ſwadling clouts, and covered with a veil: I hear thy voice bleſſing theſe Cymbols, thy mercy reaching out my pardon, thy Holy Spirit ſanctifying my ſpirit, thy bleſſed ſelf making interceſſion for me at the eternal Altar in the Heavens.*

4. *Thy infinite arm of mercy is reached unto us, and our arm of faith reaches unto thee: Bleſſed be Jeſus, who will be joined unto his ſervants.*

S. Ambr. Serm. 44. de S. Latrone.

5. *This is thy Body, O bleſſed Saviour Jeſus, and this is thy Blood, but theſe are not thy Wounds. My Lord hath the ſmart, but we the eaſe; his were the ſufferings, but ours the mercy; he felt the load of ſtripes, but from thence a holy balm did flow upon us: He felt the thorns, but we ſhall have the Crown: and after he had paid the price, we got the purchaſe, Holy Jeſus! Bleſſed be God.*

1 Cor. 1. 23, 24. Col. 1. 20.

6. *I adore thy unſpeakable goodneſs; I delight in thy unmeaſurable mercy; I rejoyce in thy Croſs; I deſire to know nothing but the Lord Jeſus, and him crucified.* O let the power of thy Croſs *prevail againſt all the powers of darkneſs, let* the wiſdom of thy Croſs *make me wiſe unto ſalvation: let* the peace of thy Croſs, *reconcile me to thy eternal Father, and bring to me peace of Conſcience: let* victory of thy Croſs, *mortify all my evil and corrupt affections: let* the triumph of thy Croſs *lead me on*

1 Cor. 15. 57.

Col. 2. 15.

to

to a ſtate of holineſs, that I may ſin no more, but in all things pleaſe thee, and in all things ſerve thee, and in all things glorifie thee.

7. *Great and infinite are thy glories; infinite and glorious are thy mercies; who is like unto the Lord our God, who dwelleth on high, and yet humbleth himſelf, to behold the things that are in Heaven and Earth? Heaven it ſelf does wholly miniſter to our ſalvation; God takes care of us, God loves us firſt. God will not ſuffer us to periſh, but employs all his Attributes for our good. The Son of God dyes for us: the Holy Spirit deſcends upon us, and teaches us: the Angels miniſter to us: the Sacrament is our food, Chriſt is married to our ſouls, aud Heaven it ſelf is offered to us for our portion.*

8. *O God my God, aſſiſt me now and ever, graciouſly and greatly: Grant that I may not receive bread alone, for man cannot live by that, but that I may eat Chriſt; that I may not ſearch into the ſecret of nature, but inquire after the miracles of grace. I do admire, I worſhip, and I love. Thou haſt overcome, O Lord, thou haſt overcome; Ride on triumphantly, becauſe of thy words of truth and peace; lead my ſoul in this triumph, as thy own purchaſe; thy love hath conquered, and I am thy ſervant for ever.*

9. *Thou wilt not dwell in a polluted houſe; make my ſoul clean, and do thou conſecrate it into a Temple, O thou great Biſhop of our ſouls; by the inhabitation of thy Holy Spirit of purity, let not theſe teeth that break the bread of Angels, ever grind the face of the Poor, let not the hand of* Judas *be with thee in the diſh; let not the eyes which ſee the Lord, any more behold vanity; let not the members of Chriſt ever become*

come the members of a Harlot, or the ministers of unrighteousness.

10. *I am nothing, I have nothing, I desire nothing but Jesus, and to be in* Jerusalem, *the Holy City from above. Make haste, O Lord, behold my heart is ready, my heart is ready: Come Lord Jesus, come quickly.*

When the Holy Man that ministers, reaches the consecrated Bread, suppose thy Lord entring into his Courts, and say,

Nempe amor in parvâ te jubet esse casâ.

Lord, I am not worthy thou shouldest come under my roof; but speak the word, Lord, and thy servant shall be whole.

After Receiving of the Bread, pray thus:

Blessed be the Name of our Gracious God: Hosanna to the Son of David; *Blessed is he that cometh in the Name of our Lord. Hosanna in the Highest: Thou, O blessed Saviour Jesus, hath given me thy precious Body to be the food of my soul; and now, O God, I humbly present to thee my body and soul, every member, and every faculty, every action, and every passion. Do thou make them fit for thy service: Give me an understanding to know thee, and wisdom, like as thou didst to thy Apostles; ingenuity and simplicity of heart, like to that of* Nathaniel; *zeal and perfect repentance, like the return of* Zacheus. *Give me eyes to see thee, as thy Martyr* Stephen *had; an ear to hear thee, as* Mary; *a hand to touch thee, as* Thomas; *a mouth, with* Peter, *to confess thee; an arm, with* Simeon, *to embrace thee; feet to follow thee, with thy Disciples; an heart open, like* Lydia,

to

to entertain thee; that as I have given my members to sin and to uncleanness, so I may henceforth walk in righteousness and holiness before thee, all the days of my life. Amen, Amen.

If there be any time more between the Receiving the Holy Body, and the Blessed Chalice, then add,

O immense goodness, unspeakable mercy, delightful refection, blessed peace-offering, effectual medicine of our souls; Holy Jesus, the food of elect souls, celestial Manna, the bread that came down from Heaven, sweetest Saviour, grant that my soul may relish this Divine Nutriment, with spiritual ravishments and love great as the flame of Cherubins: and grant that what thou hast given me for the remission of my sins, may not by my fault become the increase of them. Grant that in my heart I may so digest thee by a holy faith, so convert thee into the unity of my spirit by a holy love, that being conformed to the likeness of thy death and resurrection, by the crucifying of the old man, and the newness of a spiritual and a holy life, I may be incorporated as a sound and living member into the Body of thy Holy Church, a member of that Body whereof thou art Head; that I may abide in thee, and bring forth fruit in thee, and in the resurrection of the just, my body of infirmity being reformed by thy power, may be configured to the similitude of thy glorious body, and my soul received into a participation of the eternal supper of the Lamb; that where thou art, there I may be also, beholding thy face in glory, O blessed Saviour and redeemer Jesus, Amen.

When

When the holy Chalice is offered, attend devoutly to the bleſſing, and join in heart with the words of the Miniſter; ſaying *Amen.*

I will receive the Cup of Salvation and call upon the Name of our Lord.

After receiving of the holy Cup; pray thus:

It is finiſhed: Bleſſed be the name of our gracious God; bleſſing, glory, praiſe and honour, love and obedience, dominion and thanksgiving be to him that ſitteth on the Throne, and to the Lamb for ever and ever.

I bleſs and praiſe thy Name, O eternal Father, moſt merciful God, *that thou haſt vouchſafed to admit me to a participation of theſe dreadful and deſirable myſteries: unworthy though I am, yet thy love never fails: and though I too often have repented of my repentances, and fallen back into ſin, yet thou never repenteſt of thy loving kindneſs: Be pleaſed therefore now in this day of mercy, when thou openeſt the treaſures of heaven, and raineſt Manna upon our ſouls to refreſh them when they are weary; of thy infinite goodneſs to grant that this holy Communion may not be to me unto judgment and condemnation; but it may be ſweetneſs to my ſoul; health and ſafety in every temptation; joy and peace in every trouble; light and ſtrength in every word and work, comfort and defence in the hour of my death againſt all the oppoſitions of the ſpirits of darkneſs; and grant that no unclean thing may be in me who have received thee into my heart and ſoul.*

II.

Thou dwelleſt in every ſanctified ſoul, ſhe is the habitation of Sion, and thou takeſt it for thine own; and thou haſt conſecrated it to thy ſelf by the operation of glorious myſteries within her. O be pleaſed to receive my ſoul preſented to thee in this holy Communion for thy dwelling place, make it a houſe of prayer and holy meditations, the ſeat of thy Spirit, the repoſitory of graces: reveal to me thy myſteries, and communicate to me thy gifts; and love me with that love thou beareſt to the Sons of thy houſe: Thou haſt given me thy Son, with him give me all things elſe which are needful to my body and ſoul in order to thy glory, and my ſalvation, through Jeſus Chriſt our Lord.

III.

An Act of Love and Euchariſt to be added if there be time and opportunity.

O Lord Jeſu Chriſt, the fountain of true and holy love, nothing is greater than thy love; nothing is ſweeter, nothing more holy: Thy love troubles none; but is entertained by all that feel it with joy and exultation, and it is ſtill more deſired, and is ever more deſirable: Thy love O deareſt Jeſu gives liberty, drives away fear, feels no labor, but ſuffers all; it eaſes the weary, and ſtrengthens the weak; it comforts them that mourn, and feeds the hungry. Thou art the beginning and the end of thy own love; that thou mayeſt take occaſion to do us good, and by the methods of grace to bring us to glory. Thou giveſt occaſion, and createſt good things, and produceſt affections,

fections, and ſtireſt up the appetite, and doſt ſatisfy all holy deſires. Thou haſt made me, and fed me, and bleſſed me, and preſerved me, and ſatisfied me that I might love thee, and thou wouldeſt have me to love thee, that thou may'ſt love me for ever. O give me a love to thee, that I may love thee as well as ever any of thy ſervants loved thee; according to that love which thou by the Sacrament of love workeſt in thy ſecret ones.

Abraham *excelled in faith,* Job *in patience,* Iſaac *in fidelity,* Jacob *in ſimplicity,* Joſeph *in chaſtity,* David *in religion,* Joſiah *in zeal, and* Manaſſes *in repentance, but as yet thou had'ſt not communicated the Sacrament of love; that grace was reſerved till thou thy ſelf ſhould converſe with man and teach him love.*

Thou haſt put upon our hearts the ſweeteſt and eaſieſt yoke of love; to enable us to bear the burden of man and the burden of the Lord; give unto thy ſervant ſuch a love, that whatſoever in thy ſervice may happen contrary to fleſh and blood, I may not feel it; that when I labor I may not be weary, when I am deſpiſed I may not regard it; that adverſity may be tolerable, and humility be my ſanctuary, and mortification of my paſſions the exerciſe of my days, and the ſervice of my God, the joy of my Soul; that loſs to me may be gain, ſo I win Chriſt; and death it ſelf the entrance of an eternal life, when I may live with the beloved, the joy of my ſoul, the light of my eyes, My God, and all things, the bleſſed Saviour of the World, my ſweeteſt Redeemer Jeſus, Amen.

An Euchariſtical Hymn taken from the Prophecies of the Old Teſtament, relating to the Bleſſed Sacrament.

Praiſe ye the Lord; I will praiſe the Lord with my whole heart; in the Aſſembly of the urpight, and in the Congregation.

He that hath made his wonderful works to be remembred, the Lord is gracious and full of compaſſion: He hath given meat unto them that fear him, he will ever be mindful of his Covenant.

His bread ſhall be fat, and he ſhall yield royal dainties.

Binding his Foal unto the Vine, and his Aſſes colt unto the choice Vine; he waſhed his garment in wine, and his cloaths in the blood of grapes.

In this mountain ſhall the Lord of Hoſts make unto all people a feaſt of fat things, a feaſt of wine on the lees.

He will ſwallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people ſhall he take away from off all the earth, for the Lord hath ſpoken it.

And the Lord their God ſhall ſave them as the flock of his people, for how great is his goodneſs, and how great is his beauty? Corn ſhall make the young men chearful, and new wine the virgins.

The Lord whom ye ſeek ſhall ſuddenly come to his Temple, even the meſſenger of the Covenant whom ye delight in.

He ſhall purifie the ſons of Levi, *and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs.*

O Iſrael return unto the Lord thy God: for thou haſt fallen by thine iniquity. Take with you words,

and

and turn to the Lord, saying,

Take away all iniquity and receive us graciously: so will we render the calves of our lips: for in thee the Fatherless findeth mercy.

The Lord *hath said, I will heal their backslidings, I will love them freely, for mine anger is turned away.*

They that dwell under his shadow shall return: they shall revive as the corn, and blossom as the Vine; the memorial thereof shall be as the wine of Lebanon.

The poor shall eat and be satisfied; they shall praise the Lord *that seek him; your heart shall live for ever: for he hath placed peace in our borders, and fed us with the flower of wheat.*

For from the rising of the Sun even unto the going down of the same, the Name of the Lord *shall be great among the Gentiles, and in every place Incense shall be offered unto his Name and a pure Offering: For his Name shall be great among all Nations.*

Who so is wise, he shall understand these things, and the prudent shall know them; for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.

Glory be to the Father, *&c.*

A Prayer to be said after the Communion, in behalf of our Souls and all Christian people.

1. *O most merciful and gracious God, Father of our Lord Jesus Christ, the Lord of glory; thou art the great lover of Souls, and thou hast given thy holy Son to die for our salvation, to redeem us from sin, to destroy the work of the Devil, and to present a Church*

Church to thee pure and ſpitleſs and undefiled; relying upon thy goodneſs, truſting in thy promiſes, and having received my deareſt Lord into my ſoul, I humbly repreſent to thy Divine Majeſty the glorious ſacrifice which our deareſt Jeſus made of himſelf upon the Croſs, and by a never-ceaſing interceſſion now exhibits to thee in heaven in the office of an eternal Prieſthood; in behalf of all that have communicated this day in the Divine Myſteries in all the Congregations of the Chriſtian world; and in behalf of all them that deſire to communicate, and are hindred by ſickneſs or neceſſity, by fear or ſcruple, by cenſures Eccleſiaſtical, or the ſentence of their own conſciences.

2. *Give unto me, O God, and unto them a portion of all the good prayers which are made in heaven and earth; the interceſſion of our Lord, and the ſupplications of all thy ſervants; and unite us in the bands of the common faith and a holy charity; that no intereſts or partialities, no ſects or opinions may keep us any longer in darkneſs or diviſion.*

3. *Give thy bleſſings to all Chriſtian Kings and Princes, all Republicks and Chriſtian Governments; grant to them the Spirit of mercy and juſtice, prudence and diligence; the favour of God, and the love of their people; and grace and bleſſing, that they may live at peace with thee, and with one another; remembring the command of their Lord and King, the ſerene and reconciling Jeſus.*

4. *Give an Apoſtolical Spirit to all Eccleſiaſtical Prelates and Prieſts; grant to them zeal of ſouls, wiſdom to conduct their charges, purity to become exemplar, that their labours and their lives may greatly promote the honour of the Kingdom of the Lord Jeſus.*

Jesus. O grant unto thy flock to be fed with wise and holy shepherds, men fearing God and hating covetousness; free from envy, and full of charity; that being burning and shining lights, men beholding their light may rejoice in that light and glorifie thee our Father which art in heaven.

5. *Have mercy upon all states of men and women in the Christian Church, the Governors and the governed, the rich and the poor, high and low; grant to every of them in their several station to live with so much purity and faith, simplicity and charity, justice and perfection, that thy Will may be done in Earth as it is in Heaven.*

6. *Relieve all oppressed Princes, defend and restore their rights, suppress all violent and warring spirits that unjustly disturb the peace of Christendom: Relieve and comfort all Gentlemen that are fallen into poverty and sad misfortunes: comfort and support all that are sick, and deliver them from all their sorrows and all the powers of the enemy, and let the spirit of comfort and patience, of holiness and resignation, descend upon all Christian people whom thou hast in any instance visited with thy rod: And be graciously pleased to pity poor mankind; shorten the days of our trouble, and put an end to the days of our sin, and let the Kingdom of our dearest Lord be set up in every one of our hearts, and prevail mightily and for ever.*

7. *I humbly present to thy Divine Majesty this glorious Sacrifice which thy servants this day have represented upon earth in behalf of my dearest Relations. (Wife, Children, Husband, Parents, Friends, &c.) Grant unto them whatsoever they want, or wisely and holily desire; keep them for ever in thy fear and favor;*

vor; grant that they may never sin against thee, never fall into thy displeasure, never be separated from thy love and from thy presence; but let their portion be in the blessing and in the service, in the love and in the Kingdom of God for ever and ever.

8. Have mercy upon all strangers and aliens from the Kingdom of thy Son; let the sweet sound of the Gospel be heard in all the corners of the earth; let not any soul, the work of thy own hands, the price of thy Sons blood, be any longer reckoned in the portions of the Enemy; but let them all become Christians, and grant that all Christians may live according to the Laws of the holy Jesus, without scandal and reproach, full of Faith and full of Charity.

9. Give thy grace speedily to all wicked persons, that they may repent and live well, and be saved: To all good people give an increase of gifts and holiness, and the grace of perseverance and Christian perfection: To all Hereticks and Schismaticks grant the spirit of humility and truth, charity and obedience; and suffer none upon whom the Name of Christ is called to throw themselves away, and fall into the portion of the intolerable burning.

10. For all mankind whom I have and whom I have not remembred, I humbly represent the Sacrifice of thy eternal Son, his merits and obedience, his life and death, his resurrection and ascention, his charity and intercession; praying to thee in virtue of our glorious Saviour, to grant unto us all the graces of an excellent and perfect repentance, an irreconcileable hatred of all sin, a great love of God, an exact imitation of the holiness of the ever blessed Jesus, the Spirit of devotion, conformable will and religious af-

fections, an Angelical purity, and a Seraphical love; thankful hearts, and joy in God; and let all things happen to us all in that order and diſpoſition as may promote thy greateſt glory and our duty, our likeneſs to Chriſt and the honour of his Kingdom. Even ſo Father let it be, becauſe it is beſt, and becauſe thou loveſt it ſhould be ſo; bring it to a real and unalterable event by the miracles of grace and mercy, and by the blood of the everlaſting Covenant poured forth in the day of the Lords love, whom I adore, and whom I love, and deſire that I may ſtill more and more love, and love for ever, Amen, Amen.

SECT. V.

An Advice concerning him who only Communicates Spiritually.

THere are many perſons well diſpoſed by the meaſures of a holy life to communicate frequently; but it may happen that they are unavoidably hindred. Some have a timerous conſcience, a fear, a pious fear, which is indeed ſometimes more pityable than commendable. Others are adviſed by their ſpiritual Guides to abſtain for a time, that they may proceed in the virtue of repentance farther yet, before they partake of the Sacrament of love: and yet if they ſhould want the bleſſings and graces of the Communion, their remedy which is intended them, would be a real impediment. Some are ſcandalized and offended at irremediable miſcarriages in publick Doctrines or Government, and cannot readily overcome

overcome their prejudice, nor reconcile their conſciences to a preſent actual Communion. Some dare not receive it at the hands of a wicked Prieſt of notorious evil life. Some can have it at no Prieſt at all, but are in a long journey, or under a Perſecution, or in a Countrey of a differing perſuaſion. Some are ſick, and ſome cannot have it every day, but every day deſire it.

Such perſons as theſe, if they prepare themſelves with all the eſſential and ornamental meaſures of addreſs, and earneſtly deſire that they could actually Communicate, they may place themſelves upon their knees, and building an Altar in their heart, celebrate the death of Chriſt, and in holy deſire join with all the Congregations of the Chriſtian world; who that day celebrate the holy Communion; and may ſerve their devotion by the former prayers and actions Euchariſtical, changing only ſuch circumſtantial words which relate to the actual participation: And then they may remember and make uſe of the comfortable Doctrine of St. *Auſtin*; *It is one thing* (ſaith that learned Saint) *to be born of the Spirit, and another thing to be fed of the Spirit: as it is one thing to be born of the fleſh, which is when we are born of our mother; and another thing to be fed of the fleſh, which is done when ſhe ſuckles her infant by that nouriſhment which is changed in food that he might eat and drink with pleaſure, by which he was born to life; when this done without the actual and Sacramental participation, it is called Spiritual Manducation.*] Concerning which I only add the pious advice of a religious perſon; let every faithful ſoul be ready and deſirous often to receive the holy Euchariſt to the glory of God: But if he cannot ſo often Communicate Sacramentally as

Serm. 11. de verbis Domini.

Bleſ. in reg. Tyron. Spirit. ſect. 4. n. 3.

he desires, let him not be afflicted, but remain in perfect resignation to the will of God, and dispose himself to a spiritual Communion: for no man and no thing can hinder a well disposed soul, but that by holy desires she may, if she please, communicate every day.

To this nothing is necessary to be added, but that this way is to be used never but upon just necessity, and when it cannot be actual, not upon peevishness and spiritual pride; not in the spirit of schism and fond opinions; not in despight of our Brother, and contempt or condemnation of the holy Congregations of the Lord; but with a living faith, and an actual charity, and great humility, and with the spirit of devotion; and that so much the more intensly and fervently; by how much he is really troubled for the want of actual participation in the Communion of Saints; and then that is true which St. *Austin* said, *Crede & manducasti*; Believe and thou hast eaten. *Adora Jesum.*

Tract 25 & 26. in Johan.

A Sermon

A Sermon Preached at the Funeral of that Worthy Knight Sir *George Dalſtone*, of *Dalſtone* in *Cumberland*, Sept. 28. 1657.

1 Cor. xv. 19.

If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

WHen God, in his infinite and eternal wiſdom, had decreed to give to Man a Life of Labour, and a Body of Mortality; a ſtate of Contingency, and a Compoſition of fighting Elements; and having deſigned to be glorified by a free obedience, would alſo permit ſin in the World, and ſuffer evil Men to go on in their wickedneſs, to prevail in their impious Machinations to vex the Souls, and grieve the Bodies of the Righteous, he knew that this would not only be very hard to be ſuffered by his Servants, but alſo be very difficult to be underſtood by them who know God to be a *Law-giver* as well as a *Lord*, a *Judge* as well as a *King*, a *Father* as well as a *Ruler*; and that

in order to his own Glory, and for the manifeſtation of his Goodneſs he had promiſed to reward his Servants, to give good to them that did good: therefore to take off all prejudices, and evil reſentments, and temptations, which might trouble thoſe good Men who ſuffered evil things, he was pleaſed to do two great things which might confirm the Faith, and endear the Services, and entertain the Hopes of them who are indeed his Servants, but yet were very ill uſed in the accidents of this World.

1. The one was, That he ſent his Son into the World to take upon him our nature, and him being the *Captain of our Salvation, he would perfect through ſufferings*; that no Man might think it much to ſuffer, when God ſpared not his own Son; and every Man might ſubmit to the neceſſity, when the Chriſt of God was not exempt; and yet that no Man ſhould fear the event which was to follow ſuch ſad beginnings, when *it behoved* even *Chriſt to ſuffer, and ſo to enter into glory.*

2. The other great thing was, that God did not only by revelation, and the Sermons of the Prophets *to his Church*, but even *to all Mankind* competently teach, and effectively perſwade, that the Soul of Man does not dye; but that although things were ill here, yet they ſhould be well hereafter; that the evils of this Life were ſhort and tolerable, and to the good who uſually feel moſt of them, they ſhould end in honor and advantages. And therefore *Cicero* had reaſon on his ſide to conclude, that there is to be a time and place after this Life, wherein the wicked ſhall be puniſhed, and the virtuous well rewarded, when he conſidered that *Orpheus*

and

and *Socrates*, *Palamedes* and *Thraſeas*, *Lucretia* and *Papinian* were either ſlain or oppreſſed to death by evil Men. But to us Chriſtians εἰ μὴ ἐπαχθὲς εἰπεῖν ὅτι πάνυ ἱκανῶς ἀποδέδεικται (as *Plato*'s expreſſion is) we have a neceſſity to declare, and a demonſtration to prove it, when we read that *Abel* died by the hands of *Cain*, who was ſo ignorant, that though he had *malice* and *ſtrength*, yet he had ſcarce *art* enough to kill him; when we read that *John* the *Baptiſt*, Chriſt himſelf and his Apoſtles, and his whole Army of Martyrs, died under the violence of evil Men; when virtue made good Men poor, and free ſpeaking of brave truths made the wiſe to loſe their liberty; when an excellent life haſtned an opprobrious death, and the obeying God deſtroyed our ſelves; it was but time to look about for another ſtate of things, where juſtice ſhould rule, and virtue find her own portion: where the Men that were like to God in mercy and juſtice, ſhould alſo partake of his felicity: and therefore Men caſt out every line, and turned every ſtone, and tried every argument, and ſometimes proved it well, and when they did not, yet they believed ſtrongly, and they were ſure of the thing, even when they were not ſure of the argument.

Thus therefore would the old Prieſts of the Capitol, and the Miniſters of *Apollo*, and the myſtic perſons at their Oracles believe, when they made *Apotheoſes* of virtuous and braver perſons, aſcribing every braver man into the number of their gods: *Hercules* and *Romulus*, *Caſtor* and *Pollux*, *Liber Pater*, him that taught the uſe of Vines, and her that taught them the uſe of Corn. For they knew that it muſt needs

be, that they who like to God do excellent things, muſt like to God have an excellent portion.

This Learning they alſo had from *Pherecydes* the Syrian, from *Pythagoras* of *Samos*, and from *Xamolxis* the *Gete*, from the Neighbours of *Euphrates*, and the Inhabitants by *Iſter* who were called ἀθανατίζοντες *Immortaliſts*, becauſe in the midſt of all their dark notices of things they ſaw this clearly, ὅτι οὐκ ἀποθνήσκουσι, ἀλλὰ ἥξουσιν χώρον τινὰ ἵνα ἀεὶ ποιοῦντες ἔχωσι πάντα ἀγαθά; that virtuous and good men do not die, but their Souls do go into bleſſed Regions, where they ſhall enjoy all good things: and it was never known that ever any good man was of another opinion. *Hercules* and *Themiſtocles*, *Epaminandos* and *Cicero*, *Socrates* and *Cimon*, *Ennius* and *Phidias*, all the flower of mankind have preached this truth. κυριώτερα τὰ περὶ θείων ἀνδρῶν μαντεύματα, ἢ τὰ περὶ μη. οἱ δὲ ἐπιεικέστατοι παντὶ ποιοῦσιν ὅπως ἂν ἐς τὸν ἔπειτα χρόνον εὖ ἀκούσωσιν. The diſcourſings and propheſyings of Divine Men, are much more proper and excellent than of others, becauſe they do equal and good things, until the time comes that they ſhall hear well for them, ὁ δὲ τεκμήριον πιθέσθαι ὅτι ἐστί τις ἄιδιος τεθνεῶσι περὶ ἐνθάδε. αἱ δὲ βέλτιστοι ψυχαὶ μαντεύονται ταῦτα ὅτως ἔχειν. οἱ δὲ μοχθηρόταται ὃ φάσι, And this is the ſign, that when we die we have life and diſcerning, becauſe though the wicked care not for believing it, yet all the Prophets and the Poets, the wiſe and the brave Heroes ſay ſo; they are the words of *Plato*. For though that which is compounded of Elements, returns to its material and corruptible principles, yet the Soul,

Soul, which is a particle of the Divine breath, returns to its own Divine original, where there is no Death or Diſſolution: and becauſe the underſtanding is neither hot nor could, it hath no moiſture in it and no drineſs, it follows that it hath nothing of thoſe ſubſtances concerning which alone we know that they are corruptible. There is nothing corruptible that we know of, but the four Elements and their Sons and Daughters: nothing dies that can diſcourſe, that can reflect in perfect circles upon their own imperfect actions, nothing can die that can ſee God and converſe with ſpirits, that can govern by laws and wiſe propoſitions. For fire and water can be tyrannical but not govern; they can bear every thing down that ſtands before them, and ruſh like the people, but not rule like Judges, and therefore they periſh as tumults are diſſolved. Δέιπεται δὲ τ νῦν μόνον θύραθεν ἐπεισέναι, κ) θεῖον εἶναι μόνον. ὐδὲ γὰ αὐτῦ τῇ ἐνεργείᾳ κοινωνεῖ σωματικὴ ἐνεργεία, ſays *Ariſtotle*. But the Soul only comes from abroad, from a Divine principle (for ſo ſaith the Scripture) *God breathed into* Adam *the ſpirit of life*, and that which in operation does not communicate with the body ſhall have no part in its corruption.

Thus far they were right; but when they deſcended to particulars they fell into error. That the rewards of virtue were to be hereafter, that they were ſure of: that the Soul was to ſurvive the calamities of this World and the death of the body; that they were ſure of: and upon this account they did bravely and virtuouſly: and yet, they that thought beſt amongſt them, believed that the Souls departed, ſhould be reinveſted with other bodies; according to the diſpoſitions and capacities of this life. Thus

Thus *Orpheus* who ſang well, ſhould tranſmigrate into a Swan, and the Soul of *Thamyris*, who had as good a voice as he, ſhould wander till it were confined to the body of a Nightingal; *Ajax* to a Lion, *Agamemnon* to an Eagle, Tyrant Princes into Wolves and Hawks, the Laſcivious into Aſſes and Goats, the Drunkards into Swine, the Crafty Stateſmen into Bees and Piſmires, and *Therſites* to an Ape. This Fancy of theirs prevailed much amongſt the common people, and the uninſtructed amongſt the Jews: for when Chriſt appeared ſo glorious in miracle, *Herod* preſently fancied him to be the Soul of *John* the Baptiſt in another body, and the common people ſaid he was *Elias* or *Jeremias*, or one of the old Prophets. And true it is, that although God was pleaſed in all times to communicate to mankind notices of the other World, ſufficient to encourage Virtues, and to conteſt againſt the rencounters of the World, yet he was ever ſparing in telling the ſecrets of it; and when St. *Paul* had his rapture into Heaven, he ſaw fine things, and heard ſtrange words, but they were ἄῤῥητα ῥήματα, words that he could not ſpeak, and ſecrets that he could not underſtand, and ſecrets that he could not communicate. For as a Man ſtaring upon the broad eye of the Sun, at his noon of Solſtice, feels his heat, and dwels in light, and loſes the ſight of his Eyes, and perceives nothing diſtinctly, but the Organ is confounded, and the faculty amazed with too big a beauty: So was St. *Paul* in his extaſie; he ſaw that he could ſee nothing to be told below, and he perceived the glories were too big for fleſh and blood, and that the beauties of ſeparate Souls were not to be underſtood by the

Soul

Soul in Conjunction; and therefore after all the fine things that he ſaw, we only know what we knew before, *viz.* That the Soul can live when the Body is dead; that it can ſubſiſt without the Body; that there are very great glories reſerved for them that ſerve God; that they who die in Chriſt ſhall live with him; that the body is a priſon and the Soul is in fetters while we are alive; and that when the body dies the Soul ſprings and leaps from her Priſon, and enters into the firſt liberty of the Sons of God. Now much of this did relie upon the ſame argument, upon which the wiſe Gentiles of old concluded the immortality of the Soul; even becauſe we are here very miſerable and very poor: we are ſick and we are afflicted; we do well and we are diſgraced; we ſpeak well and we are derided; we tell truths and few believe us; but the proud are exalted, and the wicked are delivered, and evil men reign over us, and the covetous ſnatch our little bundles of Money from us, and the *Fiſcus* gathers our Rents, and every where the wiſeſt and the beſt men are oppreſſed; but therefore becauſe it is thus, and thus it is not well, we hope for ſome great good thing hereafter. For if in this life only we had hope, then we Chriſtians, all we to whom perſecution is allotted for our portion, we who muſt be patient under the Croſs, and receive Injuries, and ſay nothing but prayers, we certainly were of all men the moſt miſerable

Well then! in this life we ſee plainly that our portion is not; here we have hopes, but not here only, we ſhall go into another place, where we ſhall have more hopes: our faith ſhall have more evidence, it ſhall be of things ſeen afar off; and

our

our hopes ſhall be of more certainty and perſpicuity, and next to poſſeſſion; we ſhall have very much good, and be very ſure of much more. Here then are three propoſitions to be conſidered.

1. The Servants of God in this World are very miſerable, were it not for their hopes of what is to come hereafter.

2. Though this be a place of hopes, yet we have not our hopes only here. *If in this life only we had hopes* (ſaith the Apoſtle) meaning, that in another life alſo we have hopes; not only *metonymically*, taking hopes for the thing we hope for, but *properly* and for the acts, objects and cauſes of hope. In the ſtate of ſeparation the godly ſhall have the vaſt joys of a certain intuitive hope, according to their ſeveral proportions and capacities.

3. The conſummation and perfection of their Felicity, when all their Miſeries ſhall be changed into Glories, is in the World to come, after the reſurrection of the dead; which is the main thing which St. *Paul* here intends.

1. The Servants of God in this life are calamitous and afflicted; they muſt live under the Croſs. *He that will be my Diſciple, let him deny himſelf and take up his Croſs and follow me*, (ſaid our Glorious Lord and Maſter.) And we ſee this Prophetic precept, (for it is both a Prophecy and a Commandment, and therefore ſhall be obeyed whether we will or no) but I ſay, we ſee it verified by the experience of every day. For here the violent oppreſs the meek, and they that are charitable ſhall receive Injuries. The Apoſtles who

who preached Christ crucified, were themselves persecuted and put to violent deaths; and Christianity it self for three hundred years was the publick hatred; and yet then it was that Men loved God best, and suffered more for him; *then* they did most good, and least of evil. In this World men thrive by villany, and lying and deceiving is accounted just, and to be rich is to be wise, and tyranny is honourable, and though little thefts and petty mischiefs are interrupted by the Laws, yet if a mischief become publick and great, acted by Princes and effected by Armies, and robberies be done by whole Fleets, it is vertue and it is glory: it fills the Mouths of Fools that wonder, and imploy's the pens of witty men that eat the bread of flattery. How many thousand bottles of tears, and how many Millions of sighs does God every day Record, while the oppressed and the poor pray unto him, worship him, speak great things of his holy Name, study to please him, beg for helps that they may become gracious in his eyes, and are so, and yet never sing in all their life, but when they sing Gods praises out of duty, with a sad heart and a hopeful spirit, living only upon the future, weary of to day, and sustained only by the hope of to morrows event? and after all, their eyes are dim with weeping and looking upon distances, as knowing they shall never be happy till the *new Heavens and the new Earth* appear.

But I need not instance in the *miserabili*, in them that dwell in dungeons and lay their head in places of trouble and disease: take those servants of God who have greatest plenty, who are incircled with blessings, whom this World calls prosperous,

proſperous, and ſee if they have not fightings within and croſſes without, contradiction of accidents and perpetuity of temptations, the Devil aſſaulting them, and their own weakneſs betraying them; fears incompaſſing them round about leſt they loſe the favour of God, and ſhame ſitting heavily upon them when they remember how often they talk fooliſhly, and loſe their duty, and diſhonour their greateſt relations, and walk unworthy of thoſe glories which they would fain obtain; and all this is, beſides the unavoidable accidents of mortality, ſickly bodies, troubleſome times, changes of Government, loſs of intereſts, unquiet and peeviſh accidents round about them: ſo that when they conſider to what they are primarily obliged; that they muſt in ſome inſtances deny their appetite, in others they muſt quit their relations, in all they muſt deny themſelves, when their Natural or Secular danger tempts to ſin or danger; and that for the ſupport of their Wills, and the ſtrengthening their Reſolutions, againſt the Arguments and Sollicitation of paſſions, they have nothing but the promiſes of another World; they will eaſily ſee that all the ſplendor of their condition, which Fools admire, and wiſe men uſe temperately, and handle with caution, as they try the edge of a Raſor, is ſo far from making them recompence, for the ſufferings of this World, that the reſerves and expectations of the next is, That conjugations of aids, by which only they can well and wiſely bear the calamities of their preſent plenty.

But if we look round about us, and ſee how many righteous cauſes are oppreſſed, how many good men are reproached, how Religion is perſecuted,

ſecuted, upon what ſtrange principles the greateſt Princes of the World tranſact their greateſt affairs, how eaſily they make Wars, and how ſuddenly they break Leagues, and at what expence and vaſt penſions they corrupt each others Officers, and how the greateſt part of mankind watches to devour one another, and they that are devoured are commonly the beſt, the poor, and the harmeleſs, the gentle and uncrafty, the ſimple and religious; and then how many ways all good men are expoſed to danger, and that our ſcene of duty lies as much in paſſive graces as in active, it muſt be confeſſed that this is a place of Waſps and Inſects, of Vipers and Dragons, of Tigers and Bears; but the Sheep are eaten by men, or devoured by Wolves and Foxes, or die of the rot; and when they do not, yet every year they redeem their lives by giving their Fleece and their Milk, and muſt die, when their death will pay the charges of the Knife.

Now from this I ſay, it was that the very Heathen, *Plutarch* and *Cicero*, *Pythagoras* and *Hierocles*, *Plato* and many others did argue and conclude, that there muſt be a day of recompences to come hereafter, which would ſet all right again: And from hence alſo our Bleſſed Saviour himſelf did convince the *Sadduces* in their fond and pertinacious denying of the reſurrection: For that is the meaning of that argument, which our Bleſſed Lord did chooſe as being clearly and infallibly the apteſt of any in the old Teſtament, to prove the reſurrection, and though the deduction is not at firſt ſo plain and evident, yet upon nearer intuition, the Interpretation is eaſie, and the argument excellent and proper.

For it is obſerved by the Learned among the Jews

Jews that when God is by way of particular relation, and especial benediction appropriated to any one, it is intended that God is to him a *Rewarder* and *Benefactor*, Θεὸς ἀρχίτης. Θεὸς μισθαποδότης; for that is the first thing and the last, that every man believes and feels of God; and therefore St. *Paul* sums up the Gentiles Creed in this compendium; *He that cometh to God, must believe that God is, and that he is a Rewarder of them that diligently seek him;* [*Heb.* 11. 6.] And as it is in the *indefinite* expression, so it is in the *limited*; as it is in the *absolute*, so also in the *Relative*. God is *the* rewarder; and to be *their God*, is to be *their rewarder*, to be *their* Benefactor and *their* Gracious Lord. *Ego ero Deus vester*, I will be your God, that is, I will do you good says *Aben Esar*: and *Philo*; τὸ ὂν Θεὸς ἀιώνιον ἴσον ἔστι τῷ, ὁ χαριζόμενος, ὁ ποτὲ μὲν, ποτὲ δὲ ὁ ἀεὶ ὢν καὶ συνεχῶς. The Everlasting God, that is, as if he had said, one that will do you good; not sometimes some, and sometimes none at all, but frequently and for ever: and this we find also observed by St. *Paul*: *Wherefore God is not ashamed to be called their God*; [*Heb.* 11. 16.] and that by which the Relative appellative is verified, is the consequent benefit; He is *called their God* [*for he hath provided for them a City.*

Upon this account the argument of our Blessed Saviour is this. *God is the God of Abraham, Isaac and Jacob*; that is, the *gracious* God, the *Benefactor*, the *Rewarder*; and therefore *Abraham* is not dead, but is fallen asleep, and he shall be restored in the resurrection to receive those blessings and rewards, by the title of which, God was called the *God of Abraham*. For in this

this World *Abraham* had not that harveſt of bleſſings which is conſigned by that glorious appellative; he was an exile from his Country, he ſtood far off from the poſſeſſion of his hopes, he lived an ambulatory life, he ſpent moſt of his days without an Heir, he had a conſtant Piety, and at the latter end of his life, one great Bleſſing was given him; and becauſe that was allayed by the anger of his Wife, and the expulſion of his Handmaid, and the ejection of *Iſhmael*, and the danger of the Lad; and his great calamity about the matter of *Iſaac*'s Sacrifice; and all his Faith and Patience, and Piety, was rewarded with nothing but promiſes of things a great way off; and before the poſſeſſion of them, he went out of this World; it is undeniably certain that God who after the departure of the Patriarchs did ſtill love to be called [*Their God*] did intend to ſignifie that they ſhould be reſtored to a ſtate of Life, and a capacity of thoſe greateſt Bleſſings, which were the foundation of that title and that relation. God is not the God of the dead, but of the living, but God is the God of *Abraham* and the other Patriarchs; therefore they are not dead; dead to this World, but alive to God; that is, though this life be loſt; yet they ſhall have another and a better; a life in which God ſhall manifeſt himſelf to be their God, to all the purpoſes of benefit and eternal bleſſings.

This argument was ſummed up by St. *Peter*, and the ſenſe of it is thus rendred by St. *Clement*, the Biſhop of *Rome*, as himſelf teſtifies: *Si Deus eſt juſtus, animus eſt immortalis*, which is perfectly rendred by the words of my Text; *If in this Life only we have Hope, then are we of all*

Men the moſt Miſerable; but becauſe this cannot be, that God who is juſt and good ſhould ſuffer them that heartily ſerve him, to be really and finally miſerable, and yet in this World they are ſo, very frequently; therefore in another World, they ſhall live to receive a full recompence of reward.

Neither is this ſo to be underſtood, as if the Servants of God were ſo wholly forſaken of him in this World, and ſo permitted to the malice of evil men, or the aſperities of Fortune, that they have not many Refreſhments and great Comforts, and the perpetual Feſtivities of a holy Conſcience; for *God my Maker is he that giveth Songs in the night*, ſaid *Elihu* [*Job* 35. 10.] that is, God as a reward giveth a chearful ſpirit, and makes a man to ſing with joy, when other men are ſad with the ſolemn Darkneſs, and with the affrights of Conſcience, and with the Illuſions of the Night. But God who intends vaſt portions of Felicity to his Children, does not reckon theſe little joys, into the Account of the portion of his Elect. The good things which they have in this World are not little, if we account the joys of Religion, and the peace of Conſcience, amongſt things valuable; yet whatſoever it is; all of it, all the Bleſſings of themſelves, and of their Poſterity, and of their Relatives, for their ſakes are caſt in for intermedial entertainments; but *their good*, and their prepared portion ſhall be hereafter. But for the Evil it ſelf, which they muſt ſuffer and overcome, it is ſuch a portion of this Life, as our Bleſſed Saviour had; Injuries and Temptations, Care and Perſecutions, Poverty and Labour, Humility and Patience: it is well; it is very well; and who can long

long for, or expect better here; when his Lord and Saviour had a ſtate of things, ſo very much worſe than the worſt of our Calamities? but bad as it is, it is to be choſen rather than a better; becauſe it is the high way of the Croſs, it is *Jacob*'s Ladder, upon which the Saints and the King of the Saints did deſcend, and at laſt aſcend to Heaven it ſelf; and bad as it is, it is the Method and Inlet to the beſt; it is a ſharp, but it is a ſhort ſtep to Bliſs: for it is remarkable in the Parable of *Dives* and *Lazarus*, that the poor Man, the afflicted Saint died firſt, *Dives* being permitted to his Purple and fine Linnen, to his delicious fare, and (which he moſt of all needed) to a ſpace of Repentance; but in the mean time the poor Man was reſcued from his ſad portion of this Life, and carried into *Abraham*'s boſom; where he who was denied in this World, to be Feaſted even with the portion of Dogs, was placed in the boſom of the Patriarch, that is, in the higheſt Room, for ſo it was in their *diſcubitus* or lying down to Meat, the chief Gueſt, the moſt beloved Perſon did lean upon the Boſom of the Maſter of the Feaſt, ſo St. *John* did lean upon the Breaſt of Jeſus, and ſo did *Lazarus* upon the Breaſt of *Abraham*; or elſe κόλπος Αβραὰμ *ſinus Abrahæ* may be rendred, [*the Bay of Abraham*,] alluding to the place of Reſt, where Ships put in after a Tempeſtuous and Dangerous Navigation; the Storm was quickly over with the poor Man, and the Angel of God brought the good Mans Soul to a ſafe Port, where he ſhould be Diſturbed no more: and ſo ſaith the Spirit; *Bleſſed are the Dead which Die in the Lord*; *for they reſt from their Labors*.

But this brings me to the Second great Inqui-

ry; If here we live upon Hopes, and that this is a place of Hopes, but not this only; what other place is there, where we ſhall be Bleſſed in our Hope, where we ſhall Reſt from our Labor and our Fear, and have our Hopes in Perfection; that is, all the Pleaſures which can come from the greateſt and the moſt excellent Hope?

Not in this life only] So my Text. Therefore hereafter; as ſoon as we Die; as ſoon as ever the Soul goes from the Body, it is Bleſſed. *Bleſſed*, I ſay, but not *Perfect*, it rejoyces in Peace and a holy Hope: here we have Hopes mingled with Fear, there our Hope is heightned with joy and confidence; it is all the comfort that can be, in the expectation of unmeaſurable joys: it is only, Not fruition, not the joys of a perfect poſſeſſion; but leſs than that, it is every good thing elſe.

But that I may make my way plain; I muſt firſt remove an Objection, which ſeems to overthrow this whole affair. St. *Paul* intends theſe words of my Text, as an Argument to prove the Reſurrection; we ſhall riſe again with our Bodies; for *if in this Life only we had Hopes, then were we of all Men moſt Miſerable*, meaning, that unleſs there be a Reſurrection, there is no good for us any where elſe; but if *they die in the Lord* were happy before the Reſurrection, then we were not of all men moſt miſerable, though there were to be no Reſurrection; for the Godly are preſently Happy. So that one muſt fail; either the Reſurrection, or the intermedial Happineſs; the proof of one relies upon the deſtruction of the other; and becauſe we can no other ways be Happy, therefore there ſhall be a Reſurrection.

To

To this I anſwer, That if the Godly inſtantly upon their Diſſolution, had the *Viſion Beatifical*, it is very true, that they were not moſt Miſerable, though there be no Reſurrection of the Dead, though the Body were turned into its original nothing: For the joys of the ſight of God; would in the Soul alone, make them infinite Recompenſe, for all the ſufferings of this World. But that which the Saints have after their Diſſolution, being only the Comforts of a holy Hope, the argument remains good: for theſe intermedial Hopes being nothing at all, but in Relation to the Reſurrection, theſe Hopes do not deſtroy, but confirm it rather; and if the Reſurrection were not to be, we ſhould neither have any Hopes here, nor Hopes hereafter, And therefore the Apoſtles word is [*If here only we had hopes*] That is, if our Hopes only related to this Life; but becauſe our Hopes only relate to the Life to come, and even after this Life, we are ſtill but in the Regions of an inlarged Hope, this Life and that Interval, are both but the ſame argument to infer a Reſurrection: for they are the Hopes of that State, and the joys of thoſe Hopes, and it is the comfort of that joy, which makes them bleſſed who Die in the Dove of God; and the Faith and Obedience of the Lord Jeſus.

And now to the propoſition it ſelf.

In the State of Separation, the Souls departed, perceive the Bleſſing and Comfort of their Labors; they are alive after Death, and after Death, immediately they find great Refreſhments. *Juſtorum animæ in manu Dei ſunt, & non tangent illos tormenta mortis.* [*Wiſd.* 3.] The Torments of Death ſhall not touch the Souls of the Righteous,

becauſe they are in the hands of God. And fifteen hundred years after the death of *Moſes*, we find him talking with our Bleſſed Saviour in his transfiguration upon the Mount *Tabor*: and as *Moſes* was then, ſo are all the Saints immediately after Death, *præſentes apud Dominum*, they are preſent with the Lord, and to be ſo, is not a ſtate of Death, and yet of this it is, that St. *Paul* affirms it to be much better than to be Alive.

And this was the undoubted Sentence of the Jews before Chriſt, and ſince, and therefore our Bleſſed Saviour told the converted Thief, that he ſhould *that day be with him in Paradiſe*. Now without paradventure, he ſpake ſo as he was to be underſtood; meaning by *Paradiſe*, that which the Schools and Pulpits of the *Rabbins* did uſually ſpeak of it. By *Paradiſe* till the time of *Eſdras* it is certain, the Jews only meant that Bleſſed Garden, in which God once placed *Adam* and *Eve*: but in the time of *Eſdras*, and ſo downward, when they ſpeak diſtinctly of things to happen after this life, and began to ſignifie their new Diſcoveries, and Modern Philoſophy by Names, they called the State of Souls, expecting the Reſurrection of their Bodies, by the Name of גן עדן the Garden of *Eden*. Hence came that form of Comprecation, and Bleſſing to the Soul of an Iſraelite, *Sit anima ejus in horto Eden*, Let his Soul be in the Garden of *Eden*;] and in their ſolemn Prayers at the time of their Death, they were not to ſay [*Let his Soul reſt, and let his ſleep be in Peace until the Comforter ſhall come, and open the Gates of Paradiſe unto him*] expreſly diſtinguiſhing *Paradiſe*, from the ſtate of the *Reſurrection*. And ſo it is evident in the entercourſe on the Croſs, between Chriſt and the converted Thief.

Thief. That day both were to be in Paradiſe; but Chriſt himſelf was not then aſcended into Heaven, and therefore Paradiſe was no part of that Region, where Chriſt now, and hereafter the Saints, ſhall Reign in Glory. For παράδεισος did by Uſe and Cuſtom ſignify any place of Beauty and Pleaſure. So the LXX. read *Eccleſ.* 2. 5. *I made me Gardens and Orchards*, I made me a Paradiſe, ſo it is in the Greek; and *Cicero* having found this ſtrange Word in *Zenophon*, renders it by [*agrum conſeptum ac diligenter concitum*:] a Field well hedged and ſet with Flowers and Fruits. *Vivarium*, *Gellius* renders it, a place to keep Birds and Beaſts alive for pleaſure. *Pollux* ſay's this word was Perſian by its original; yet becauſe by traduction it became a Hebrew, we may beſt learn the meaning of it from the Jews, who uſed it moſt often, and whoſe ſenſe we better underſtand. Their meaning therefore was this; that as *Paradiſe* or the *Garden of Eden*, was a place of great Beauty, Pleaſure, and Tranquility; ſo the ſtate of ſeparate Souls, was a ſtate of Peace and excellent Delights. So *Philo*, allegorically does expound Paradiſe. λέγεσι γὰρ ἐν τῷ παραδείσῳ φύτα εἶναι μηδὲν ἐοικότα τοῖς παρ' ἡμῖν, ἀλλὰ ζωῆς, ἀθανασίας εἰδήσεως. For the Trees that grow in Paradiſe are not like ours, but they bring forth Knowledg and Life, and Immortality. It is therefore more than probable, that when the converted Thief heard our Bleſſed Saviour ſpeak or *Paradiſe* or *Gan Eden*, he who was a Jew, and heard that on that day he ſhould be there, underſtood the meaning to be, that he ſhould be there where all the good Jews did believe the Souls of *Abraham*, *Iſaac*, and *Jacob* to be placed.

As if Chriſt had ſaid; Though you only ask to be remembred when I come into my Kingdom, not only that ſhall be performed in time, but even to day thou ſhalt have great Refreſhment; and this the Helleniſh Jews called, ἀνάπαυσιν τῆς παραδείσου, the reſt of Paradiſe, and παράκλησιν the comfort of Paradiſe, the word being alſo warranted from that concerning *Lazarus* παρακαλεῖται *He is comforted.*

But this we learn more perfectly from the raptures of St. *Paul*, *He knew a Man* (meaning himſelf) *rapt up into the third Heaven. And I knew ſuch a Man how that he was caught up into Paradiſe.* [2 *Cor.* 2. 3.] The Raptures and Viſions were diſtinct; For St. *Paul* being a Jew, and ſpeaking after the manner of his Nation, makes *Paradiſe* a diſtinct thing from *the third Heaven.* For the Jews deny any *Orbes* to be in Heaven; but they make *three Regions* only; the one of *Clouds*, the ſecond of *Stars*, and the third of *Angels.* To this third or ſupreme *Heaven* was St. *Paul* wrapt; but he was alſo born to Paradiſe; to another place, diſtinct and ſeparate by time and ſtation. For by Paradiſe, his Countrymen never underſtood the *Third Heaven*; but there alſo it was that he heard τὰ ἀῤῥήτα ῥήματα unſpeakable words, great Glorifications of God, huge excellencies, ſuch which he might not, or could not utter below. The effect of theſe conſiderations is this, that although the Saints are not yet admitted to the Bleſſings conſequent to a happy Reſurrection, yet they have the intermedial entertainments of a preſent and a great joy.

To this purpoſe are thoſe words to be underſtood. [*To him that overcomes will I give to eat of the*

the Tree of Life which is in the midst of the Paradise *of God* [*Revel.* 2. 7.] That is, if I may have leave to expound these words, to mean what the Jews did about that time understand by such Words; δένδρον τ ζωῆς, the *Tree of Life* does signifie the principle of peace and holiness, of wisdom and comforts for ever. *Philo* expounding it, calls it τῷ μεγίτῳ τῶν ἀρετῶν θεοσέβειαν δι ἧς ἀθανατίζεται ἡ ψυχή. The worship of God, the greatest of all Virtues, by which the Soul is made to live for ever; as if by eating of this Tree of Life, in the Paradise of God, they did mean, that they who Die well, shall immediately be Feasted with the deliciousness of a holy Conscience, which the Spirit of God expresses by saying, *They shall walk up and down in White Garments, and their Works shall follow them*; Their Tree of Life shall germinate; they shall then feell the comforts of having done good Works; a sweet remembrance, and a Holy Peace shall Caresse and Feast them, and there they shall *walk up and down in White*, [*Revel.* 3, 4, 5. & 14. 13.] That is, as Candidates of the Resurrection to Immortality.

And this allegory of the Garden of *Eden* and Paradise, was so heartily pursued by the Jews, to represent the state of Separation, that the *Essens* describe that state by the circumstances and ornaments of a Blessed Garden χώρον ὅ τε ὄμβρος, ὅτε νιφετὸς, ὅτε πνεύμασι βαρυνόμενον. A Region that is not troubled with Clouds or Shours, or Storms, or Blasts, ἀλλ' ὃν ἐξ ὠκεανὸς πρὸς ἀεὶ ζέφυρος ἐπιπνείων ἀναψύχει, but a place which is perpetually refreshed with delicious Breaths. This was it which the Heathens did Dream concerning the *Elysian Fields*: for all

the

the Notices περὶ ἅδου concerning the Regions of ſeparate Souls, came into *Greece* from the *Barbarians*, (ſays *Diodorus Siculus*) and *Tertullian* obſerves; although we call that Paradiſe, which is a place appointed to receive the Souls of the Saints, and that this is ſeparated from the notices of the World, by a Wall of Fire, a portion of the Torrid Zone, (which he ſuppoſes to be meant by the Flaming Sword of the Angel, placed at the Gates of Paradiſe) yet (ſays he) the *Elyſian Fields* have already poſſeſſed the Faith and Opinions of Men. All comes from the ſame Fountain; the Doctrine of the old Synagogue, confirmed by the words of Chriſt, and the Commentaries of the Apoſtle; *viz.* That after Death, before the Day of Judgment, there is a Paradiſe for Gods Servants, a Region of Reſt, of Comfort, and holy Expectations. And therefore it is remarkable, that theſe words of the Pſalmiſt, *Ne rapias me in medio dierum meorum.* [*Pſal.* 102. *v.* 25.] Snatch me not away in the midſt of my days, in the Hebrew it is, *Ne facias me aſcendere*, Make me not to aſcend or to go upwards, meaning, to the ſupernatural Regions of ſeparate Souls, who after Death are in their beginnings of Exultation. For to them that Die in the Lord, Death is a preferment; it is a part of their great good Fortune, for Death hath not only loſt the Sting, but it brings a Coronet in his Hand, which will Inveſt and Adorn the Heads of Saints, till that day come in which the Crown of Righteouſneſs ſhall be brought forth, to give them the Inveſtiture of an everlaſting Kingdom.

But that I may take up this Propoſition uſeful and clear, I am to add ſome things by way of Supplement.

1. This

1. This place of ſeparation was called *Paradiſe* by the Jews, and by Chriſt, and after Chriſt's Aſcenſion, by St. *John*, becauſe it ſignifies a place of Pleaſure and Reſt; and therefore by the ſame analogy, the word may be ſtill uſed in all the periods of the World, though the circumſtances, or though the ſtate of things be changed. It is generally ſuppoſed, that this had a proper Name, and in the Old Teſtament was called *Abraham*'s *Boſome*; That is, the Region where *Abraham*, *Iſaac*, and *Jacob* did dwell, till the coming of Chriſt. But I ſuppoſe my ſelf to have great Reaſon to diſſent from this common opinion; for this word of *Abraham*'s *Boſome*, being but once uſed in both the Teſtaments, and then particularly applied to the perſon of *Lazarus*, muſt needs ſignify the eminence and priviledge of Joy that *Lazarus* had; for all that were in the bleſſed ſtate of ſeparation, were not in *Abraham*'s *Boſome*, but only the beſt and moſt excellent perſons; but they were μετὰ τῦ Αβραὰμ with *Abraham*; and the analogy of the phraſe, to the manner of the Jewiſh Feaſting, where the beſt gueſt did lie in the boſome of the Maſter, that is, had the beſt place, makes it moſt reaſonable to believe, that *Abraham*'s *Boſome* does not ſignifie the general ſtate of ſeparation, even of the Bleſſed; but the choiceſt place in that ſtate, a greater degree of Bleſſedneſs. But becauſe he is the Father of the Faithful, therefore to be with *Abraham*, or to ſit down with *Abraham* (in the time of the Old Teſtament) did ſignifie the ſame thing as to be in Paradiſe; but to be in *Abraham*'s *Boſome*, ſignifies a great eminence of place and comfort, which is indulged to the moſt excellent and the moſt afflicted.

2. Although

2. Although the ſtate of ſeparation may now alſo, and is by St. *John* called Paradiſe; becauſe the Allegory ſtill holds perfectly, as ſignifying Comfort and holy Pleaſures; yet the Spirits of good Men are not to be ſaid *to be with Abraham*, but *to be with Chriſt*, and as being with *Abraham* was the ſpecification of the more general word of Paradiſe in the Old Teſtament; ſo *being with Chriſt* is the ſpecification of it in the New. So St. *Stephen* prayed, *Lord Jeſus receive my Spirit*, and St. *Paul* ſaid, *I deſire to be diſſolved and to be with Chriſt*, which expreſſion St. *Polycarp* alſo uſed in his Epiſtle to the *Philippians*, ὅτι εἰς τὸ ὀφειλόμενον αὐτοῖς τόπων εἰσι παρὰ κυρίῳ they are in the place that is due to them, they are with the Lord, that is, in the hands, in the cuſtody of the Lord Jeſus; as appears in the word of St. *Stephen* and St. *Paul*. So St. *Jerome*, *Scimus Nepotianum noſtrum eſſe cum Chriſto & ſanctorum mixtum choris*, we know that our *Nepotian* is with Chriſt, mingled in the quires of Saints. Upon this account, (and it is at all not unreaſonable) the Church hath conjectured, that the ſtate of ſeparate Souls ſince the glorification of our Lord is much bettered and advanced, and their comforts greater: becauſe as before Chriſts coming the expectation of the Saints that ſlept, was fixt upon the Revelation of the Meſſias in his firſt coming, ſo now it is upon the ſecond coming into judgment, and in his glory. This improvement of their condition, is well intimated by their being ſaid to be under the *Altar*, that is, under the protection of Chriſt, and the powers and benefits of his Prieſthood, by which he makes continual Interceſſion both for them and us. This place ſome of the old Doctors underſtood too literally,

litterally, and from hence they believed, that the Souls of departed Saints, were under their material Altars; which fancy produced that fond Decree of the Council of *Eliberis* (*Can.* 3. 4.) [That wax Lights ſhould not by day be burnt in cœmeteries, *inquietandi enim Spiritus ſanctorum non ſunt*] leſt the Spirits of Saints ſhould by the light of the Diurnal Tapers be diſquieted: This Reaſon, though it be trifling and impertinent, yet it declares their Opinion, that they ſuppoſed their Souls to be near their Reliques, which were placed under the Altars *. But better than this, their ſtate is deſcribed by St. *John* in theſe words [*Therefore they are before the Throne of God, and ſerve him night and day in his Temple, and he that ſits upon the Throne ſhall dwell among them*] with which general words as being modeſt bounds to our Inquiries, enough to tell us it is rarely well, but enough alſo to Chaſtiſe all curious Queſtions, let us remain content, and labor with Faith and Patience, with Hope and Charity, to be made worthy to partake of thoſe Comforts, after which, when we have long Inquired, when at laſt we come to try what they are, we ſhall find them much better and much otherwiſe than we imagine.

3. I am to admoniſh this alſo, that although our Bleſſed Saviour is in the Creed ſaid to *deſcend* εἰς ᾅδου *into Hell* (ſo we render it) yet this does not at all prejudice his other words [*This day thou ſhalt be with me in Paradiſe*] for the word εἰς ᾅδου ſignifies indefinitely the ſtate of ſeparation, whether Bleſſed or Accurſed; it means only *the inviſible place*, or the Region of Darkneſs, whither who ſo deſcends, ſhall be no

no more ſeen. For as among the Heathens the *Elyſian Fields* and *Tartara*, are both ἐν ἅδου; ſo amongſt the Jews and Chriſtians *Paradiſus* and *Gehenna* are the diſtinct ſtates of *Hades*. *Of the firſt* we have a plain Teſtimony in *Diphilus*.

Καὶ γὰρ καθ' ἅδην δύο τρίβους νομίζομεν
Μίαν δικαίων, καὶ τέραν ἀσεβῶν ὁδόν.

In *Hades* there are two ways, one for juſt Men, and another for the impious. *Of the ſecond* we have the teſtimony of *Joſephus*, who ſpeaking of the Sadduces, ſays, τὰς καθ' ἅδου ἰμωρίας καὶ τιμὰς ἀναιρεῖσι, *they take away or deny the Rewards and Puniſhments reſpectively, which are in Hades*, or in the ſtate of ſeparation; ſo that if Chriſts Soul was in Paradiſe, he was in *Hades*. In vain therefore does St. *Auguſtin* torment himſelf to tell, how Chriſt could be in both places at once; when it is no harder than to tell how a Man may be in *England* and *London* at the ſame time.

4. It is obſervable, that in the mentions of Paradiſe by St. *John*, he twice ſpeaks of *the tree of Life*, but never of *the Tree of Knowledg of Good and Evil*; becauſe this was the Symbol of ſecular Knowledg, of Prudence and Skill of doing things of this World, which we can naturally uſe; we may ſmell and taſt them, but not feed upon them; that is, theſe are no part of our enjoyment, and if we be given up to the ſtudy of ſuch notices, and be immerged in the things of this World, we cannot attend to the ſtudies of Religion and of the Divine Service. But theſe cares and ſecular Divertiſements ſhall ceaſe, when our Souls are placed in Paradiſe: there

ſhall

ſhall be no care taken for raiſing Portions for our Children, nor to provide Bread for our Tables, no cunning contrivances to be ſafe from the crafty ſnare of an Enemy; no amazement at loſſes, no fear of ſlanderings, or of the gripes of Publicans, but we ſhall feed on the Tree of Life, Love of God, and longings for the coming of Chriſt. We are then all ſpirit, and our imployment ſhall be Symbolical, that is, Spiritual, Holy and Pleaſant.

I have now made it as evident as queſtions of this nature will bear, that in the ſtate of ſeparation, the Spirits of good Men ſhall be bleſſed and happy Souls, they have an antepaſt or taſte of their Reward; but their great Reward it ſelf, their Crown of Righteouſneſs ſhall not be yet; that ſhall not be until the day of Judgment, and this was the third Propoſition I undertook to prove; the conſummation and perfection of the Saints Felicity, ſhall be at the Reſurrection of the Dead.

Ἐν παρουσία αὐτοῦ; *at his coming*; ſo St. *John* expreſſes the time, *that we may not then be aſhamed. For now we are the Sons of God, but it does not yet appear what we ſhall be. But we know that when he ſhall appear, we ſhall be like unto him, and ſee him as he is*; [1 *John* 2. 28. 1 *John* 3. 4.] At his glorious appearing, we ſhall appear glorious, we ſhall ſee him as he is; but till then, this Beatific Viſion ſhall not be at all; but for the Interval, the caſe is otherwiſe. *Tertullian* affirms, *puniri & foveri animam interim in inferis ſub expectatione utriuſque judicii, in quandam uſurpatione & candida ejus*; [*lib. de anima, & lib. adv. Marcion.*] the Souls are puniſhed or refreſhed in their Regions, expecting the day of their Judgment,

ment, and ſeveral Sentences: *habitacula illa, animarum promptuaria nominavit ſcriptura,* (ſaith St. *Ambroſe*) [*de bono mortis, cap.* 10.] The Scripture calls theſe habitations, the promptuaries, or repoſitories of Souls. There is comfort, but not the full reward; a certain expectation ſupported with excellent Intervals of Joy: *Refrigerium,* ſo the Latins call it, a Refreſhment. *Donec conſummatio rerum reſurrectionem omnium plenitudine mercedis expungat tunc apparitura cœleſti promiſſione,* ſaith *Tertullian,* until the conſummation of all things, points out the Reſurrection, by the fulneſs of Reward, and the appearing of the Heavenly Promiſe. So the Author of the queſtions *ad Orthodoxos* (*quæſt.* 75.) "Immediately after Death, preſently there is a ſeparation of the juſt from the unjuſt; for they are born by Angels εἰς ἀξίας ἀπῳ τόπους into the places they have deſerved; and they are in thoſe places φυλαττόμενοι ἕως τ ἡμέρας τ ἀναςάσεως κ ἀνταποδόσεως kept unto the day of Reſurrection and Retribution. But what do they in the mean time? How is it with them? θαυμασίαν τίνα ἡδονὴν ἔδεται, κ ἀγάλλεται, ſays *Nazianzen.* [*orat. funebr. Cæſar. fatris.*] They rejoyce and are delighted in a wonderful joy. *They ſee Angels and Arch-Angels, they converſe with them, and ſee our Bleſſed Saviour Jeſus in his glorified Humanity*; ſo *Juſtin Martyr.* [*ubi ſupra*] But in theſe great joys they look for greater. They are now *In Paradiſo*; but they long that the Body and Soul may be in Heaven together; but this is the glory of the day of Judgment, the fruit of the Reſurrection. And this whole affair is agreeable to reaſon, and the Analogy of the whole diſpenſation as it is generally and particularly deſcribed in Scripture. For

For when the greateſt effect of the Divine Power, the mightieſt promiſe, that hardeſt thing to Chriſtian Faith, that impoſſible thing to Gentile Philoſophy, the expectation of the whole World, the New Creation, when that ſhall come to paſs, *viz.* That the Soul ſhall be Reinveſted with their Bodies, when the aſhes of diſſolved Bones, ſhall ſtand up a new and living frame, to ſuppoſe that then there ſhall be nothing done in order to Eternity, but to publiſh the ſalvation of Saints, of which they were poſſeſſed before, is to make a great Solemnity for nothing, to do great things for no great end, and therefore it is not reaſonable to ſuppoſe it.

For if it were a good argument of the Apoſtle, that the Patriarchs and Saints of the Old Teſtament, received not the promiſes ſignified by *Canaan* and the *Land of Promiſe*, becauſe *God hath provided ſome better thing for us, that without us they ſhould not be made perfect*; it muſt alſo conclude of all alike; that they who died ſince Chriſt, muſt ſtay till the laſt day, that they and we and all, may be made perfect together. And this very thing was told to the Spirits of the Martyrs, who under the Altar cried, *How long O Lord*, &c. [*Rev.* 6. 10.] that they ſhould *reſt yet for a little ſeaſon*, until their fellow ſervants alſo ſhall be fulfilled.

Upon this account it is, that the day of Judgment is a day of Recompence: So ſaid our Bleſſed Lord himſelf [*Thou ſhalt be recompenſed at the reſurrection of the juſt*] (*Luke* 14. 14.) and this is the day in which all things ſhall be reſtored; for [the Heavens muſt receive Jeſus till the time of reſtitution of all things] [*Acts* 3. 7.] and till then the reward *is ſaid to be laid up*. So St. *Paul*.

Henceforth is laid up for me a crown of Righteouſneſs, which the Righteous Judge ſhall give me in that day: and that you may know he means the Reſurrection and the day of Judgment, he adds, [*and not to me only, but to all them that love his coming*, 2 Tim. 4. 8.] of whom it is certain, many ſhall be alive at that day; and therefore cannot before that day receive the Crown of Righteouſneſs: and then alſo, and not till then, ſhall be his appearing; but till then it is a *depoſitum*. The ſumm is this. In the World we walk and live by Faith: In the ſtate of ſeparation we live by Hope: And in the Reſurrection we ſhall live by an eternal Charity. Here we ſee God as in a glaſs darkly: In the ſeparation we ſhall behold him; but it is afar off: and after the Reſurrection, we ſhall ſee him face to face, in the everlaſting comprehenſions of an intuitive beatitude. In this life we are Warriors: In the ſeparation we are Conquerors, but we ſhall not Triumph till after the Reſurrection.

And in proportion to this, is alſo the ſtate of Devils and damned Spirits. *Art thou come to torment us before the time*, ſaid the Devils to our Bleſſed Saviour; there is for them alſo an appointed time, and when that is, we learn from St. *Jude* 6. They are reſerved in Chains under darkneſs, under the Judgment of the great day. Well therefore did St. *James* affirm, *That the Devils believe and tremble*; and ſo do the Damned Souls, with an inſupportable amazement, fearing the Revelation of that day. They know that day will come, and they know they ſhall find an intollerable Sentence on that day; and they fear infinitely, and are in amazement and confuſion, feeling the worm of Conſcience, and are in the

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ſtate of Devils, who fear God and hate him; they tremble, but they love him not; and yet they Die becauſe they would not love him, becauſe they would not with their powers and ſtrengths keep his Commandments.

This Doctrine, though of late it hath been laid aſide, upon the Intereſt of the Church of *Rome*, and for complyance with ſome other Schools, yet was it univerſally the Doctrine of the Primitive Church; as appears out of *Juſtin Martyr*, who in his Dialogues with *Tryphon*, reckons this amongſt the ἑτερόδοξίαι errors of ſome Men, who ſay there ſhall be no Reſurrection of the Dead; but that as ſoon as good Men are Dead, τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τ' οὐρανον, their Souls are taken up immediately into Heaven; and the writer of the Queſtions *ad Orthodoxos* ask [*qu.* 76. *q.* 60. *q.* 75.] whether before the Reſurrection there ſhall be a Reward of Works? becauſe to the Thief, Paradiſe was promiſed *that day*. "He anſwers, it was fit the "Thief ſhould go to Paradiſe, and there per-"ceive what things ſhould be given to the works "of Faith; but there he is kept ἕως τ' ἡμέρας "τῆς ἀναστάσεως καὶ ἀνταποδόσεως, until the day of Reſurrection and Reward. But in Paradiſe the Soul hath an intellectual perception, both of her ſelf, and of thoſe things which are under her.

Concerning which, I ſhall not need to heap up teſtimonies; this only, It is the Doctrine of the Greek Church unto this day, and was the opinion of the greateſt part of the Antient Church both Latin and Greek; and by degrees was in the Weſt eaten out, by the Doctrine of Purgatory, and Invocation of Saints; and re-

jected a little above two hundred years ago, in the Council of *Florence*, and ſince that time it hath been more generally taught, that the Souls of good Men enjoy the beatific viſion before the Reſurrection; even preſently upon the diſſolution. According to which new opinion, it will be impoſſible to underſtand the meaning of my Text, and of divers other places of Scripture, which I have now alledged and explicated; or at all to perceive the Oeconomy and Diſpenſation of the Day of Judgment; or how it can be a day of diſcerning; or how the Reapers, the Angels ſhall bind up the wicked into Bundles, and throw them into the unquenchable fire, or yet how it can be uſeful, or neceſſary, or prudent for Chriſt to give a ſolemn Sentence upon all the World; and how it can be that that day ſhould be ſo formidable and full of terrors, when nothing can affright thoſe, that have long enjoyed the beatific preſence of God; and no Thunders or Earthquakes can affright them, who have upon them the biggeſt Evil in the World, I mean the Damned, who according to this opinion, have been in Hell for many ages; and it can mean nothing but to them that are alive, and then it is but a particular, not an univerſal Judgment; and after all, it can pretend to no Piety, to no Scripture, to no Reaſon, and only can ſerve the ends of the Church of *Rome*, who can no way better be confuted in their Invocations of Saints than by this truth, that the Saints do not yet enjoy the beatific viſion; and though they are in a ſtate of eaſe and comfort, yet are not in a ſtate of power and glory, and kingdom till the day of Judgment.

This alſo perfectly does overthrow the Doctrine

rine of Purgatory. For as the Saints departed are not perfect, and therefore certainty not to be invocated not to be made our Patrons and Advocates, ſo neither are they in ſuch a condition, as to be in torment; and it is impoſſible that any wiſe Man ſhould believe, that the Souls of good Men after Death ſhould endure the ſharp pains of Hell, and yet at the ſame time believe thoſe words of Scripture, *Bleſſed are the dead that die in the Lord; from henceforth; yea ſaith the ſpirit, that they may reſt from their labours, and their works do follow them.* (*Rev.* 24. 13.) If they can reſt in beds of fire, and ſing Hymns of glory in the Torments of the Damned, if their labours are done when their pains are almoſt infinite: then theſe words of the ſpirit of God, and that doctrine of Purgatory can be reconciled; elſe, never to eternal ages. But it is certain, they are words that cannot deceive us, *Non tanget eos tormentum mortis*: Torment in death ſhall never touch them.

But having eſtabliſhed the propoſition, and the intended ſenſe of the Text, let us a while conſider,

1. That God is our God when we die, if we be his ſervants while we live; and to be our God ſignifies very much good to us. He will reſcue us from the powers of Hell; the Devil ſhall have no part or portion in us; we ſhall be kept in ſafe cuſtody, we ſhall be in the hands of Chriſt, out of which all the powers of Hell ſhall never ſnatch us, and therefore we may die with confidence, if we die with a good Conſcience; we have no cauſe to fear, if we have juſt grounds to hope for pardon. The Turks have a ſaying, That the Chriſtians do not believe themſelves,

when they talk ſuch glorious things of Heaven, and the ſtate of Separation: for if they did, they would not be ſo afraid to die; but they do not ſo well conſider that Chriſtians believe all this well enough, but they believe better than they live; and therefore they believe and tremble, becauſe they do not live after the rate of going to Heaven; they knew that for good Men glorious things are prepared; but *Tophet is prepared for evil Kings*, and unjuſt Rulers; for vitious Men, and degenerate Chriſtians; there is a Hell for accurſed Souls; and men live without fear of it ſo long, till their fear as ſoon as it begins, in an inſtant paſſes into Deſpair, and the fearful Groans of the Damned. It is no wonder to ſee Men ſo unwilling to die; to be impatient of the thought of death, to be afraid to make their Will, to converſe with the ſolemn ſcarecrow: He that is fit to die muſt have long dwelt with it, muſt handle it on all ſides, muſt feel whether the ſting be taken out; he muſt examine *whether he be in Chriſt*, that is, whether *he be a new Creature*. And indeed I do not ſo much wonder that any man fears to die, as when I ſee a careleſs and a wicked perſon deſcend to his Grave, with as much indifferency as he goes to ſleep, that is, with no other trouble than that he leaves the World, but he does not fear to die; and yet upon the inſtant of his diſſolution, he goes into the common receptacle of Souls, where nothing can be addreſſed to him, but the conſequence of what he brings along with him, and he ſhall preſently know whether he ſhall be ſaved or damned.

We have read of ſome Men, who by reading or hearing ſtrange opinions, have entred into deſperate Melancholy, and divers who have perfectly

fectly deſpaired of the Divine Mercy; who feeling ſuch horrid convulſions in their Souls, ſuch fearful expectations of an Eternal curſe, that not finding themſelves able to bear ſo intollerable a fear, have hanged or drowned themſelves; and yet they only thought ſo, or fear'd it; and might have altered it if they would have hoped and prayed: but then let it be conſidered; when the Soul is ſtripped of the cloud her Body, when ſhe is entred into ſtrange regions and converſes only with Spirits, and ſees plainly all that is within her, when all her ſins appear in their own naturall uglineſs, and ſet out by their aggravating circumſtances; then ſhe remembers her filthy pleaſures and hates them infinitely as being ſuch things to which ſhe then can have no appetite: then ſhe perceives ſhe ſhall periſh for that which is not, for that whoſe remembrance is intolerable; when ſhe ſees many new ſecrets which ſhe underſtood not before, and hath ſtranger apprehenſions of the Wrath of God than ever could be repreſented in this life: when ſhe hath the notices of a Spirit, and an underſtanding pure enough to ſee eſſences and rightly to weigh all the degrees of things; when (poſſibly) ſhe is often affrighted with the allarms and conjectures of the day of Judgment, or if ſhe be not, yet certainly knows, not only by Faith and Fear, but by a clear light and proper knowledg, that it ſhall certainly come, and its effects ſhall remain for ever, then ſhe hath time enough to bewail her own folly and remedileſs Infelicity; if we could now think ſeriouſly that things muſt come to that paſs, and place our ſelves by holy Meditation in the circumſtances of that condition, and conſider what we ſhould then think, how miſerably deplore our folly, how

comfortleſs remember our ill gotten wealth; with how much aſperity and deep ſighing we ſhould call to mind our fooliſh Pride, our trifling Swearing, our beaſtly Drinkings, our unreaſonable and brutiſh Luſts, it could not be but we muſt grow wiſer on a ſudden, deſpiſe the World, betake our ſelves to a ſtrict Religion, reject all vanities of ſpirit; and *be ſober and watch unto Prayer.* * If any of us had but a ſtrange Dream, and ſhould in the fears of the night but ſuppoſe our ſelves in Hell, and be affrighted with thoſe circumſtances of Damnation which we can tell of, and uſe in our imperfect notices of things, it would effect ſtrange changes upon a ductile and malleable ſpirit. A Frequent, ſevere meditation, can do more than a ſeldom and a phantaſtick Dream; but an active Faith can do more than all the arts and contingencies of fancy or diſcourſe.

Now it is well with us, and we may yet ſecure it ſhall be well with us for ever; but within an hour it may be otherwiſe with any of us all, who do not inſtantly take courſes of ſecurity. But he that does not, would in ſuch a change ſoon come to wiſh, that he might exchange his ſtate with the meaneſt, with the miſerableſt of all mankind; with Galliſlaves and Miners, with Men condemned to tortures for a good Conſcience.

Sed cum pulchra minax ſuccidit membra ſecuris.
Quam velles ſpinas tunc habuiſſe meas. Avianus.

In the day of felling Timber, the ſhrub and the bramble are better than the talleſt Firre, or the goodlieſt Cedar; and a poor Saint whoſe Soul is in the hand of Jeſus, placed under the Altar, over which our High Prieſt, like the *Cherubim* over the propitiatory, interceeds perpetually for the haſtning

haſtning of his glory; is better than the greateſt Tyrant, who if he dies, is undone for ever. For in the Interval there ſhall be reſt and comfort to the one, and torment and amazement and helliſh confuſion to the other; and the day of Judgment will come, and it ſhall appear to all the World, that they whoſe joys were not in this World, were not of all men moſt Miſerable, becauſe their joys and their life were hid with Chriſt in God, and at the Reſurrection of the juſt, ſhall be brought forth and be illuſtrious, beyond all the Beauties of the world.

I have now done with my Text, and been the Expounder of this part of the Divine Oracle; but here is another Text, and another Sermon yet. Ye have heard *Moſes* and the Prophets, now hear one from the Dead, whoſe Life and Death would each of them make an excellent Sermon, if this Dead Man had a good Interpreter: for he being dead, yet ſpeaketh, and calleth upon us to live well, and to live quickly, to watch perpetually, and to work aſſiduouſly; for we ſhall deſcend into the ſame ſhadows of Death.

Linquenda tellus, & domus, & placens Uxor atque harum quas colis arborum
Te præter inviſas Cupreſſos Nulla brevem Dominum ſequetur.

Thou muſt leave thy rich Land, and thy well built Houſe, and thy pleaſing Wife, and of all the Trees of thy Orchard or thy Wood, nothing ſhall attend thee to the Grave, but Oak for thy Coffin, and Cipreſs for thy Funeral. It ſhall not then be inquired how long thou haſt lived, but how well! None below will be concerned, whether thou wert rich or poor, but all the ſpirits of light and darkneſs,

darkneſs, ſhall be buſie in the ſcrutiny of thy life; for the good Angels would fain carry thy Soul to Chriſt, and if they do, the Devils will follow and accuſe thee there; and when thou appeareſt before the righteous judge, what will become of thee, unleſs Chriſt be thy Advocate, and God be merciful and appeaſed, and the Angels be thy guards, and a holy Conſcience be thy comfort. There will to every one of us come a time, when we ſhall with great paſſion, and great intereſt inquire how have I ſpent my days, how have I laid out my Money, how have I employed my time, how have I ſerved God, and how repented me of my ſins? and upon our anſwer to theſe queſtions depends an happy or an unhappy Eternity: and bleſſed is he who concerning theſe things takes care in time; and of this care I may with much confidence and comfort propound to you the example of this good Man, whoſe Reliques lie before you: Sir *George Dalſton* of *Dalſton* in *Cumberland*, a worthy Man, beloved of his Country, uſeful to his Friends, friendly to all Men, careful of his Religion, and a true ſervant of God.

He was deſcended of an Antient and a worthy Houſe in *Cumberland*; and he adorned his Family and Extraction with a more worthy Comportment; for to be of a worthy Family, and to bring to it no ſtock of our proper Virtue, is to be upbraided by our Family; and a worthy Father can be no honor to his Son, when it ſhall be ſaid, behold the difference, this Crab deſcended from a goodly Apple-tree; but he who beautifies the Eſcutcheon of his Anceſtors by worthy Atchievements, by Learning, or by Wiſdom, by Valor and by great Imployments, by a holy Life and an uſeful

uſeful converſation, that man is the parent of his own Fame, and a new beginner of an Antient Family; for as converſation is a perpetual creation, ſo is the progreſſion of a Family in a Line of worthy Deſcendents, a daily beginning of its honour, and a new ſtabiliment.

He was bred in Learning, in which *Cambridge* was his tiring Room, and the Court of Queen *Elizabeth* was his ſtage, in which he firſt repreſented the part of a hopeful young Man; but there he ſtayed not; his Friends not being deſirous, that the Levities of youth ſhould be fermented by the liberties of a rich and ſplendid Court, cauſed him to lie in the reſtraints, and to grow ripe in the Sobrieties of a Country Life, and a Married ſtate; in which, as I am informed, he behaved himſelf with ſo great worthineſs, and gave ſuch probation of his love of juſtice, popular regards of his Countries good, and abilities to ſerve them, that for almoſt forty years together, his Country choſe him for their Knight, to ſerve in all the intervening Parliaments; *Magiſtratus indicatorium*, imployment ſhews the Man; he was a leading Man in Parliaments, prevailing there by the great Reputation of his Juſtice and Integrity; and yet he was not unpleaſant and hated at Court: for he had well underſtood, that the true Intereſts of Courts and Parliaments were one, and that they are like the humors of the Body, if you increaſe one beyond its limit, that deſtroys all the reſt, and it ſelf at laſt; and when they look upon themſelves as Enemies, and that hot and cold muſt fight, the prevailing part is abated in the conflict, and the vanquiſhed part is deſtroyed: but when they look upon themſelves as varieties ſerving the differing aſpects and neceſſities of the ſame body, they are for

for the allay of each others exorbitances and exceſſes, and by keeping their own meaſures they preſerve the man: this the good man well underſtood; for ſo he comported himſelf that he was loud in Parliaments and valued at Court; he was reſpected in very many Parliaments; and was worthily regarded by the worthy Kings: which without an Orator commends a man: *Graviſſimi principis judicium in minoribus etiam rebus conſequi pulchrum eſt*; ſaid *Pliny*. To be approved though but in leſſer matters by the judgment of a wiſe Prince is a great ornament to a man. For as King *Theodoric* in *Caſſiodore* ſaid, *Nequens dignus eſt a quopiam redargui, qui noſtro judicio meretur abſolvi*: No man to reprove him whom the King ought commends.

But I need no artifices to repreſent him worthy, his arguments of probation were within in the Magazines of a good Heart, and repreſented themſelves by worthy actions. For, God was pleaſed to inveſt him with a marvellous ſweet Nature; which is certainly to be reckoned as one half of the Grace of God: becauſe a good Nature being the reliques and remains of that ſhipwrack which *Adam* made, is the proper and immediate diſpoſition to Holineſs, as the corruption of *Adam* was to diſobedience and peeviſh Councils. A good nature will not upbraid the more imperfect perſons, will not deride the ignorant, will not reproach the erring man: will not ſmite ſinners on the face, will not deſpiſe the penitent. A good Nature is apt to forgive Injuries, to pity the miſerable, to reſcue the oppreſſed, to make every ones condition as tolerable as he can: and ſo would he. For as when good Nature is heightned by the grace of God, that which was natural becomes

now ſpiritual; ſo theſe actions which proceeded from an excellent nature, and were pleaſing and uſeful to Men, when they derive from a new principle of grace, they become pleaſant in the eyes of God: then obedience to Laws is duty to God; juſtice is righteouſneſs, bounty becomes graciouſneſs, and Alms is Charity.

And indeed this is a grace in which this good Man was very remarkable, being very frequent and much in Alms, tender hearted to the poor, open handed to relieve their needs, the bellies of the poor did bleſs him, he filled them with food and gladneſs; and I have heard that he was ſo regular, ſo conſtant, ſo free in this duty, that in theſe late unhappy Wars, being in a Garriſon, and near the ſuffering ſome rude accidents, the Beggers made themſelves Guard, and reſcued him from that trouble, who had ſo often reſcued them from hunger.

He was of a meek and gentle ſpirit, but not too ſoft, he knew how to do good, and how to put by an Injury; but I have heard it told by them that knew his Life, that being by the unavoidable trouble of a great eſtate ingaged in great ſuits at Law, he was never Plaintiff, but always upon the defenſive part: and that he had reaſon on his ſide and juſtice for him, I need alledge no other teſtimony, but that the ſentence of his Judges ſo declared it.

But that in which I propound this good Man moſt imitable, was in his Religion, for he was a great lover of the Church, a conſtant attender to the Sermons of the Church; a diligent hearer of the prayers of the Church, and an obedient Son to perform the Commands of the Church. He was diligent in his times and circumſtances

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of devotion; he would often be at Church ſo early, that he was ſeen to walk long in the Churchyard before prayers, being as ready to confeſs his ſins at the beginning, as to receive the Bleſſing at the end of Prayers. Indeed he was ſo great a lover of Sermons, that though he knew how to value that which was the beſt, yet he was patient of that which was not ſo, and if he could not learn any thing to improve his faith, yet he would find ſomething to exerciſe his patience, and ſomething for charity; yet this his great love of Sermons, could not tempt him to a willingneſs of neglecting the prayers of the Church; of which he was a great lover to his dying day. *Oves meæ exaudiunt vocem meam* (ſays Chriſt) my ſheep hear my voice, and ſo the Church ſays, my ſheep hear my voice, they love my words, they pray in my forms, they obſerve my Orders, they delight in my offices, they revere my Miniſters, and obey my conſtitutions: and ſo did he; loving to have his Soul recommended to God, and his needs repreſented, and his ſins confeſſed, and his pardon implored in the words of his Mother, in the voice and accent of her that nurſed him up to a ſpiritual life, to be a Man in Chriſt Jeſus.

He was indeed a great lover and had a great regard for Gods Miniſters, ever remembring the words of God, keep my reſt, and reverence my Prieſts, he honoured the calling in all, but he loved and revered the perſons of ſuch who were conſcientious keepers of their *depoſitum*, that truſt which was committed to them; ſuch which did not for intereſt quit their conſcience, and did not, to preſerve ſome parts of their Revenue, quit ſome portions of their Religion. He knew that what was true in 1639. was alſo true in 1644. and ſo

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to 57. and ſhall continue true to eternal ages; and they that change their perſwaſions by force or intereſt, did neither believe well nor ill, upon competent and juſt grounds, they are not juſt, though they happen on the right ſide. Hope of gain did by chance teach them well, and fear of loſs abuſes them directly. He pitied the perſecuted, and never would take part with perſecutors: he prayed for his Prince, and ſerved him in what he could: he loved God, and loved the Church; he was a lover of his Countries liberties, and yet an obſerver of the Laws of his King.

Thus he behaved himſelf to all his ſuperior relatives; to his equals and deſcendents he was alſo juſt, and kind, and loving. He was an excellent friend, laying out his own intereſt to ſerve theirs; ſparing not himſelf that he might ſerve them: as knowing ſociety to be the advantage of mans nature; and friendſhip the ornament of ſociety, and uſefulneſs the ornament of friendſhip, and in this he was known to be very worthy. He was tender and careful of his Children, and ſo provident and ſo wiſe, ſo loving and obliging to his whole Family, that he juſtly had that love and regard, that Duty and obſervance from them, which his kindneſs and his care had merited. He was a provident and careful conductor of his Eſtate; but far from covetouſneſs, as appeared toward the evening of his life, in which that Vice does uſually prevail amongſt old Men, who are more greedy when they have leaſt need, and load their ſumpters ſo much the more, by how much nearer they are to their journies end; but he made a demonſtration of the contrary; for he waſhed his hands and heart of the World, gave up his Eſtate long before his death or ſickneſs,

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to be managed by his only Son, whom he left ſince, but then firſt made and ſaw him his Heir; he emptied his hands of ſecular imployment; medled not with Money, but for the uſes of the Poor, for Piety, Juſtice, and Religion.

And now having deveſted himſelf of all objections and his converſation with the World, quitting his affections to it, he wholly gave himſelf to Religion and Devotion: He awakened early, and would preſently be entertained with Reading, when he roſe, ſtill he would be read to, and hear ſome of the Pſalms of *David*: and excepting only what time he took for the neceſſities of his Life and Health, all the reſt he gave to Prayer, Reading, and Meditation, ſave only that he did not neglect, nor rudely entertain the viſits and kind offices of his Neighbors.

But in this great vacation from the World; he eſpied his advantages, he knew well according to that ſaying of the Emperor *Charles* V. *Oportet inter vitæ negotia & diem mortis ſpatium aliquod intercedere*, There ought to be a Valley between two ſuch Mountains, the buſineſſes of our life, and the troubles of our death; and he ſtayed not till the noiſe of the bridegrooms coming did awaken and affright him; but by daily prayers twice a day conſtantly with his Family, beſides the Piety and Devotion of his own Retirements, by a Monthly Communion, by weekly Sermons, and by the Religion of every day he ſtood in Precincts, ready with Oyl in his Lamp, watching till his Lord ſhould call.

And indeed when he was hearing what God did ſpeak to him of duty, he alſo received his ſummons to give his account. For he was ſo pertinacious and attendant to Gods holy word, and the

the ſervices of the Church, that though he found himſelf ſick, he would not off, but ſtay till the Solemnity was done;but it pleaſed God at Church to give him his firſt arreſt, and ſince that time I have often viſited him, and found him always doing his work, with the greateſt evenneſs and indifferency of ſpirit, as to the event of Life and Death, that I have obſerved in any. He was not unwilling to live; but if he ſhould, he reſoved to ſpend his Life wholly in the ſervice of God; but yet neither was he unwilling to die; becauſe he then knew he ſhould weep no more, and he ſhould ſin no more. He was very confident, but yet with great humility and great modeſty,of the pardon of his ſins; he had indeed lived without ſcandal, but he knew he had not lived without error; but as God had aſſiſted him to avoid the reproach of great crimes, ſo he doubted not but he ſhould find pardon for the leſs; and indeed I could not but obſerve,that he had in all the time of his ſickneſs, a very quiet Conſcience; which is to me an excellent demonſtration of the ſtate of his life,and the ſtate of his grace and pardon. For though he ſeemed to have a Conſcience tender and nice, if any evil thing had touched it; yet I could not but apprehend, that his peace was a juſt peace, the Mercy of God, and the price and effect of the blood of Jeſus.

He was ſo joyful, ſo thankful, ſo pleaſed in the Miniſters of the Church, that it gave in evidence where his Soul was moſt delighted, what it did apprehend the quickeſt, where it dit uſe to dwell, and what it did moſt paſſionately love. He diſcourſed much of the Mercies of God to him, repeated the Bleſſings of his life, the accidents and inſtruments of his trouble, he loved

the cauſe of his trouble, and pardoned them that neither loved it nor him.

When he had ſpent great portions of his time of ſickneſs in the ſervice of God, and in expectation of the Sentence of his Life or Death, at laſt he underſtood the ſtill voice of God, and that he was to go where his Soul loved to be; he ſtill increaſed his devotion, and being admoniſhed, as his ſtrength failed him, to ſupply his uſual forms, and his want of ſtrength and words, by ſhort exerciſe of Virtues, of faith and patience, and the love of God; he did it ſo willingly, ſo well, ſo readily, making his eyes, his hands, and his tongue, as long as he could, the Interpreters of his Mind, that as long as he was alive, he would ſee what his Soul was doing. He doubted not of the truth of the Promiſes. nor of the goodneſs of God, nor the ſatisfaction of Chriſt, and the merits of his death, nor the fruit of his Reſurrection, nor the prevalency of his interceſſion, nor yet doubted of his own part in them, but expected his portions in the Regions of Bleſſedneſs, with thoſe who loved God, and ſerved him heartily and faithfully in their Generations.

He had ſo great a patience in his ſickneſs, and was ſo afraid leſt he ſhould ſin at laſt; that his piety out-did his nature, and though the Body cannot feell but by the Soul, yet his Soul ſeemed ſo little concerned in the paſſions of the body, that I neither obſerved, nor heard of him, that he in all his ſickneſs ſo much as complained with any ſemblance of impatience.

He ſo continued to pray, ſo delighted in hearing Pſalms ſung, which I wiſh were made as fit to ſing by their numbers, as they are by their weight, that ſo very much of his time was ſpent

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in them, that it was very likely when his Lord came, he would find him ſo doing, and he did ſo; for in the midſt of Prayers he went away, and got to Heaven as ſoon as they; and ſaw them (as we hope) preſented to the Throne of grace; he went along with them himſelf, and was his own Meſſenger to Heaven; where although he poſſibly might prevent his laſt prayers, yet he would not prevent Gods early mercy, which as we humbly hope, gave him pardon for his ſins, eaſe of his pain, joy after his ſorrow, certainty for his fears, Heaven for Earth, innocence and impeccability inſtead of his infirmity.

Ergo Quintilium prepetuus ſopor urget cui pudor & juſtitiæ ſoror,
Incorrupta fides, Nudaque veritas, Quando ullum invenit parem?

Faith and Juſtice, Modeſty and pure Righteouſneſs, made him equal to the worthieſt Examples, he was χρήσ⊙ ἀνὴρ, a good Man, loving and humble, meek and patient, he would be ſure to be the laſt in contention, and the firſt at a peace; he would injure no Man, but yet if any Man was diſpleaſed with him, he would ſpeak firſt and offer words of kindneſs; if any did diſpute concerning Priority, he knew how to get it, even by yielding and compliance; walking profitably with his Neighbours, and humbly with his God, and having lived a Life of Piety, he Died in a full Age, an honourable old Age, in the midſt of his Friends and in the midſt of Prayer. And although the events of the other World are hidden to us below, that we might live in faith, and walk in hope and die in charity, ye we have

great reaſon to bleſs God for his Mercies to this our Brother, and endeavour to comport our ſelves with a ſtrict Religion, and a ſevere Repentance, with an exemplar patience, and an exemplar Piety, with the ſtructures of a holy life, and the ſolemnities of a Religious death, that we alſo may, as our confident and humble hope, is, this our Brother doth, by the conduct of Angels paſs into the hands and boſome of Jeſus, there to expect the moſt merciful ſentence of the right hand, *Come ye bleſſed Children of my Father, receive the Kingdom prepared for you from the beginning of the World.* Amen, Lord Jeſus, Amen.

Grant this Eternal God for Jeſus Chriſt his ſake, to whom with thee O Father, and the Holy Spirit, all glory and honour, ſervice and dominion, love and obedience be confeſſed due, and ever paid by all Angels, and all Men, and all the Creatures this day, henceforth and for ever more. Amen.

FINIS.